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**LEARNING RELIGION FROM
FAMOUS AMERICANS**



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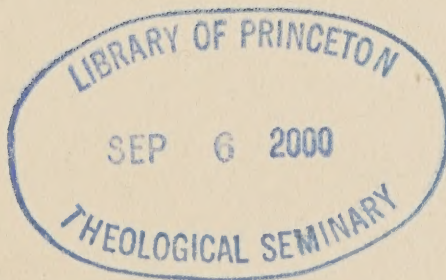
LEARNING RELIGION FROM FAMOUS AMERICANS

A SOURCE BOOK

BY

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PHILADELPHIA



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TO
RALF AND RUTH

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FOREWORD

The author is in sympathy with the effort being made by various bodies to impress upon the parents and youth of this country that religion is an essential part of a man's daily life. The fact that there are now in operation about one thousand week-day schools of religious education upon a part-time basis shows that the effort has not been made in vain. This fact helps to dispel the false notion that religious study belongs only to a half-hour of unprepared reading and discussion on Sunday morning.

Various writers have pointed out that the religious resources of the regular public-school curriculum are not being utilized.¹ Yet good educational theory has always admonished the teacher to begin with that which lies nearest to the learner's interests and experience. In his American history lessons the pupil learns to admire the men who have helped to build the nation. Abraham Lincoln is a person much nearer to the pupil's experience than is King David; George Washington than Moses. In literature the pupil has learned to appreciate many a selection that has distinct religious value; perhaps it was not made clear by the public-school teacher, but a little further study will bring it out. Then why not approach the subject of religion through history and biography and literature, which have already gained the pupil's interest?

This series of outlines and readings is based upon biography, and each lesson seeks to find what religion means to the average man or woman of America. The

¹ C. A. Hauser; *Latent Religious Resources of the Public School Curriculum* (Heidelberg Press, Philadelphia, 1923).

first part deals with statesmen, from William Bradford to Woodrow Wilson; the second with contemporaries. At the end of each group there is a summarizing lesson.

The course is intended for students of senior high-school age and will require from them just as serious study as any other subject. They will be expected to use the same methods of study, reading, drawing inferences, and making generalizations. The author hopes that the course may supplement existing courses; that it may help the student to gain greater loyalty toward his own faith and greater tolerance for that of others.

The author is indebted for helpful criticism and encouragement to Dr. John Albert Maynard, recently professor of Semitics and History of Religion in Bryn Mawr College, and to Dr. C. A. Hauser, editor of the Religious Education Board of the Reformed Church in the United States.

SUGGESTIONS TO TEACHERS

The book is divided into two parts: a series of outlines and a series of readings. Part I is planned to furnish one lesson a week for a year. Part II is intended to furnish all necessary reading material except selections from the Bible and such references as can easily be found in a history text or in an encyclopedia. Supplementary readings in the biographies referred to are very important, but should be treated as individual assignments.

The teacher should see to it that the school library has a copy of each biography listed. He should read each one himself, for he cannot make the lesson vital to his pupils unless he himself is thoroughly enthusiastic about the character which the class is studying. He should make individual assignments of biographies well in advance. Every member of the class should read one or more complete biographies. The teacher might suggest at the beginning of November that each member of the class select a biography as one of the books to be included among his Christmas gifts.

The author will send additional helps, references, and a set of tests to the teacher upon request.

TO THE STUDENT

You are about to devote some time to the study of religion in the same earnest spirit you have been bringing to the study of history, science, and literature in school or college. The year's work outlined in this volume will be devoted to the solution of this problem: WHAT HAS RELIGION MEANT TO SOME OF THE OUTSTANDING MEN IN AMERICAN LIFE? It will be for you to work out your own solution.

When you hear someone say that his father is a religious man, what does it suggest to you? Doubtless you know some people whom you consider religious. If you were called upon to write a definition of a religious person you might find it difficult.

Write a paragraph setting forth in not more than one hundred and fifty words your idea of a religious person.

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PART I
STUDY OUTLINES

LEARNING RELIGION FROM FAMOUS AMERICANS

I

WILLIAM BRADFORD

CLASS ASSIGNMENT.

Read selections 1-8 in this volume.

Also Psalms ix. 16-20; xix. 7-13; Matthew v. 33-37; Hebrews vi. 13-16; Hebrews xi.

INDIVIDUAL ASSIGNMENT FOR SPECIAL REPORT.

1. In the Public Library look up the *History of Plymouth Plantation* by William Bradford. Present a report on it, and read the most interesting portions of it to the class.

OUTLINE FOR DISCUSSION.

1. Review the story of the Pilgrims as given in a brief history textbook. What additional information have you gathered from reading the above assignment?

2. When the Pilgrims left England, why did they select Holland in preference to some other country of Europe?

3. How did the people of Holland look upon them? How do you look upon immigrants?

4. Why did the Pilgrims decide to leave Holland? Was there more than one reason?

5. According to Mrs. Heman's poem, what was their motive for coming to America? Quote the lines. Is the statement correct?

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6. Point out parallels in more recent immigration.
7. Point out the resemblance between Hebrews xi. and the stories of these Pilgrims of 1620 and later.
8. In signing the Mayflower Compact, why did the Pilgrims appeal to God? What is the nature of an oath? What light do you get on the story of the Pilgrims from Psalms ix. and xix.; Matthew v.; and Hebrews vi.?
9. What do you find to admire in the life of William Bradford? Characterize him with four or five adjectives.
10. Write a paragraph on his religious life.

II

ROGER WILLIAMS

CLASS ASSIGNMENT.

Read selections 9-13.

Also Matthew v. 33-37; Genesis xiv. 17-24; Psalm xv.; Romans xiii.

INDIVIDUAL ASSIGNMENT FOR SPECIAL REPORT.

1. Read the *Life of Roger Williams* by Mary Emery Hall and give a report to the class, reading the most interesting portions of it.

OUTLINE FOR DISCUSSION.

1. Review the story of Roger Williams and the early years of Rhode Island in a brief history textbook. What additional information have you gathered from reading the above assignment?
2. What evidence is there that Roger Williams was a man of good repute before he left England?
3. Why did he refuse to accept an appointment in the Boston church?

4. How did the Massachusetts Bay colonists differ from the Plymouth colonists?

5. Upon what charges was he brought to trial?

6. Governor Winthrop recorded in his diary that Roger Williams was refuted with citations from the Bible. Which of the passages listed above do you suppose were used by his opponents? Which did he use?

7. Why do you suppose Roger Williams refused to accept a salary from the church? See Matthew x. 5-15 and Galatians vi. 6.

8. What do you find to admire in the life of Roger Williams? Characterize him with four or five adjectives, supporting each with evidence from his life.

9. Write a paragraph on the religious life of Roger Williams.

III

WILLIAM PENN

CLASS ASSIGNMENT.

Read selections 14-22.

Also Matthew v. 33-48; Matthew vii. 12; John iv. 23-24; Galatians v. 13-26.

INDIVIDUAL ASSIGNMENT FOR SPECIAL REPORT.

1. Read *The True William Penn* by Sydney George Fisher and make a report to the class on Chapter V, "The Quakers."

OUTLINE FOR DISCUSSION.

1. Review the story of William Penn and his colony in a brief history textbook. How much do the above selections add to your knowledge?

2. What was the explanation of Penn's cheerful endurance of imprisonment?

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3. What are the distinctive principles of the Quaker faith? How do they agree with Matthew v. 33-48; and Matthew vii. 12?

4. Read Penn's Fundamental Law of Government. Note the differences between it and the Mayflower Compact. Note its resemblance to the Agreement of Government of Roger Williams. Which Bible passage cited above seems to have influenced the language of Penn's Law?

5. Tell about Penn's treaty with the Indians. What had been the policy of his forerunners, the Swedish Lutherans? What precedents were there in New England?

6. Judging from the character of the Swedes, as revealed in selections 20 and 21, how do you suppose they received Penn?

7. Why was Pennsylvania one of the few colonies that did not establish a state church?

8. What do you find to admire in Penn? Characterize him with four or five adjectives, supporting each with evidence from your readings.

9. Write a paragraph on his religious life.

IV

BENJAMIN FRANKLIN

CLASS ASSIGNMENT.

Read selections 23-28.

Psalms xiii-xvi.

INDIVIDUAL ASSIGNMENT FOR SPECIAL REPORT.

1. Read *The Many-Sided Franklin* by Paul Leicester Ford, or *The True Benjamin Franklin* by Sydney George

Fisher; or Frank W. Pine's illustrated edition of *Franklin's Autobiography*.

OUTLINE FOR DISCUSSION.

1. What words in selection 23 show that Franklin's idea of God was obtained, at least in part, from his study of astronomy? Is his astronomical knowledge in agreement with modern science?

2. Franklin speaks of "Gods." Does he propose polytheism?

3. Which qualities of God does he mention particularly? Are these qualities mentioned also in the psalms cited above?

4. Notice the arrangement of Franklin's plan of devotions: Adoration, Petition, Thanks. Could you suggest another division? Examine the Order of Service used in your church. Does it have these same divisions? Any others?

5. How would Franklin define a religious person?

6. In his letter to his sister (selection 24) what is the chief thought? Does it add anything to the definition?

7. What contributions to the definition do you get from selections 25 and 26?

8. Read his letter to the Rev. Ezra Stiles, and compare it with selection 24. Note the difference in dates. Has his idea of God undergone any change?

9. Characterize Franklin with four or five adjectives, supporting each with evidence from your readings. What do you admire in him?

10. Write a paragraph on Franklin's religious life.

V

GEORGE WASHINGTON

CLASS ASSIGNMENT.

Read selections 29-48.

Also Leviticus xxiv. 17-22; Psalms xxxii; Matthew v. 38-48.

INDIVIDUAL ASSIGNMENT FOR SPECIAL REPORT.

1. Read *The Life of Washington* by Henry Cabot Lodge or *The Life of Washington* by Norman Hapgood.

OUTLINE FOR DISCUSSION.

1. Could George Washington have qualified for membership in the Boy Scouts? Tell something about his youth, proving your statement.

2. Explain the circumstances attending the writing of selections 29-31. What light do they throw on Washington's character at the age of twenty-two?

3. What are the circumstances attending the writing of selections 32 and 33? What reason have we to believe that he was sincere when he wrote, "I have used every endeavor in my power to avoid this appointment?"

4. Read selection 34. What is meant by a "day of humiliation and prayer?" On such a day it is customary to read some of the "Penitential Psalms," *e.g.* Psalms xxxii. Why?

5. Read selection 35, Washington's letter to General Howe. If you had been in his place, what would you have done? Read also Leviticus xxiv. 17-22 and Matthew v. 38-48.

6. Read selections 36-39. Explain the circumstances. Why did Washington not resign?

7. Read selection 41. Bryan Fairfax was an old

friend of Washington's. What light does the incident throw on Washington's character? Recall Roger Williams and the Puritans. How do the two situations compare?

8. Selection 42 was written from Valley Forge. Do you know the story of Farmer Potts and Washington?

9. Read selections 43-45. Explain the circumstances. Compare Washington to Julius Cæsar or Napoleon.

10. Read selection 46. What are the circumstances? Why did Washington hesitate to stand for reëlection? Psalm xxxi. well expresses his feelings. Quote two passages that fit the case especially well.

11. What do you most admire in Washington? Which of the selections from his writings do you like best?

12. Characterize him with four or five adjectives and support each with evidence from his life or his writings.

13. Write a paragraph on his religious life.

VI

CHARLES CARROLL OF CARROLLTON

CLASS ASSIGNMENT.

Read selections 49-60.

INDIVIDUAL ASSIGNMENT FOR SPECIAL REPORT.

1. Read *Charles Carroll of Carrollton* by L. Leonard and make a report on it for the class.

OUTLINE FOR DISCUSSION.

1. Review the settlement of Maryland, as described in a brief history textbook. What do the selections assigned above add to your knowledge?

2. Tell of Carroll's education. Can you mention some other famous man about whom you have read in history

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or literature who had an equally careful education? Contrast it with that of Benjamin Franklin.

3. How did Carroll get the title "First Citizen"?

4. What evidence is there of his friendship with Washington?

5. Read selection 51. From your knowledge of English history explain the words "having a religion crammed down one's throat."

6. Read selection 52. Explain the words "gentlemen appearing in homespun." To what law is he referring?

7. Summarize selection 57.

8. Read selection 58 (from Carroll) and selection 60 (from Jefferson). Quote the principles set forth in the Declaration of Independence. What does Carroll say about them? Why does he prize them?

9. What do you admire in Carroll? Characterize him with four or five adjectives.

10. Write a paragraph on his religious life.

VII

THOMAS JEFFERSON

CLASS ASSIGNMENT.

Read selections 61-72.

INDIVIDUAL ASSIGNMENT FOR SPECIAL REPORT.

1. Read *The True Thomas Jefferson* by Curtis.

2. Read Jefferson's Bible.

OUTLINE FOR DISCUSSION.

1. In a brief history textbook review the public career of Thomas Jefferson. What do the selections assigned above add to your knowledge?

2. Summarize Jefferson's letter of July 1763.

3. Read selection 62. What distinction does Jefferson make in paragraph 4 between the Gospels and the Epistles?

4. Read selection 63, the Bill for Establishing Religious Freedom. Note the date when it was first introduced and the date when it was finally adopted.

5. Study Section I of the Bill. What has been the cause of false religions? What connection should there be between a man's civil rights and his religious opinions? When may a civil magistrate interfere with a man's religious views or principles? What is the proper cure for error?

6. Summarize Section II of the Bill. What documents have we studied that are similar to this in spirit? Which of the men we have studied would approve of this Bill?

7. In 1791 the first ten amendments to the Constitution of the United States were adopted. The first reads: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances."

Yet a number of the original thirteen states maintained their established churches for years after. Connecticut abolished hers, the Congregational, in 1818. Massachusetts refused to abolish hers as late as 1820. There was much bitter theological controversy and we get the echo of it in the writings of Jefferson and Adams.

8. Read Jefferson's letter to his nephew. What is Jefferson's advice as to the manner in which he should read the Bible? What does he say about the use of reason? Reason may be defined as the consciousness of the agreement of a new fact, observed or reported, with the rest of one's experience, or with the commonly accepted experience of mankind. Note that reason depends upon past experience. Would you consider Jef-

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person's advice good, if applied to the study of science or history? Do you consider it good as applied to the study of the Bible?

9. Read selection 67, the letter to Dr. Joseph Priestly. What do you know about Priestly as a scientist?

10. Read selection 68, the extract from the Second Inaugural Address of Jefferson in 1801. Is it consistent with Jefferson's former attitude?

11. Read selection 69, the extract from Jefferson's letter to Logan in 1816, when Jefferson was seventy-three years old. Compare it with selection 71, the letter to his namesake Thomas Jefferson Grotjan. How do they agree? Read also Micah vi. 6-8; Matthew xxii. 34-40; James i. 26-27. Which of these Bible passages best expresses Jefferson's thought?

12. Read selection 70, the letter to Thomson, and selection 72, the letter to George Thatcher. On what grounds does Jefferson base his plea for tolerance—on indifference to religion or on respect for the right of conscience? If he were living today, would he approve our emphasizing what different religious groups have in common or would he emphasize what separates them?

13. What do you admire in Jefferson? Characterize him with four or five adjectives.

14. Write a paragraph on his religious life.

VIII

JOHN ADAMS

CLASS ASSIGNMENT.

Read selections 73-85.

Also Corinthians i. 10-17.

INDIVIDUAL ASSIGNMENT FOR SPECIAL REPORT.

1. Report on *The Life of John Adams* by J. T. Morse,

Jr., or *Familiar Letters of John Adams and His Wife* by C. F. Adams.

OUTLINE FOR DISCUSSION.

1. Review the public career of John Adams in a brief history textbook. What additional light do selections 73-85 throw upon it?

2. What impression of his character do you get from selection 74?

3. What do you infer as to the financial circumstances of John Adams from selection 77? What light does it throw on his character and that of his wife?

4. Read selection 78 and also Psalms xciv. and Matthew v. 38-48. How do they compare?

5. Summarize selection 80. How old was Adams when he wrote this?

6. Read selection 81. What does he mean by "Abuse (or abuses) of Christianity"? What does he criticize in the French Revolution?

7. Summarize selection 82; also I Corinthians i. 10-17. How do they agree?

8. Note that John Adams and Thomas Jefferson began a friendly correspondence about 1810 and kept it up almost to their death. At this time there was much controversy over religious beliefs. Some people believed in "Predestination." What does the term mean? In selection 83 Adams first defines it and then expresses his strong disagreement. Does Jefferson agree with him? See selection 85.

9. Quote selection 84. How old was Adams when he wrote this?

10. What do you admire in John Adams? Characterize him with four or five adjectives.

11. Write a paragraph on his religious life.

IX

STEPHEN GIRARD

CLASS ASSIGNMENT.

Read selections 86-93.

Also Matthew xxv. 31-46; also James i. 22-27.

INDIVIDUAL ASSIGNMENT FOR SPECIAL REPORT.

1. Read *Stephen Girard Founder* by A. Cheesman Herrick.

2. Read parts of *The Life and Times of Stephen Girard* by John Bach McMaster.

3. Read *Americans by Adoption* by Joseph Husband.

4. Write to Girard College, Philadelphia, Penn., asking for a catalogue and descriptive pamphlet. Make a report to the class.

OUTLINE FOR DISCUSSION.

1. Tell what services Girard rendered to the United States government in financial matters. Compare him and Robert Morris.

2. Tell about Girard's services to Philadelphia during the yellow fever epidemic.

3. Read selection 92. Read also I Corinthians xiii. Does St. Paul use the word charity in the same sense as Girard does? Which is more inclusive?

4. Read selection 93, the extract from his will. What have you learned from previous studies in this series about theological controversies which will help you understand Girard's action?

5. What do you find most interesting in his life?

6. What do you admire about Girard? Characterize him with four or five adjectives.

7. If you have included the word "religious," write a paragraph about his religious life.

8. Can a man lead a good life without professing religion?

X

DANIEL WEBSTER

CLASS ASSIGNMENT.

Read selections 94-101.

Also Psalms viii., xc., cxxxix.

INDIVIDUAL ASSIGNMENT FOR SPECIAL REPORT.

1. Read *Daniel Webster* by Henry Cabot Lodge or *The True Daniel Webster* by George Sydney Fisher.

OUTLINE FOR DISCUSSION.

1. What does a brief history textbook tell about Daniel Webster's public career? What additional light do selections 94-101 throw upon it?

2. Tell about Webster's youth and school life.

3. Tell about Webster's first great legal victory, the Dartmouth College case.

4. Trace his career as a statesman.

5. What can you quote from his famous orations?

6. Read selection 97 on the Pilgrims. Compare it with Mrs. Hemans' poem. Which tells the story of the Pilgrims more impressively?

7. Read selection 98, the eulogy on Mr. Mason, a distinguished New Hampshire lawyer. What do you find does Webster describe as the essential part of religion?

8. Read Psalms viii., xc., cxxxix. Do you find any parallels in thought between them and Webster's eulogy?

9. Read selection 99. Note how Webster emphasizes the civic side of religion. Where in our previous study have we found a similar emphasis?

10. Re-read the extract from the Will of Stephen

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Girard, selection 93. Then read selection 101, an extract from Webster's argument before the United States Supreme Court, trying to break the Will. What did the Court decide?

11. What do you admire in Webster? Characterize him with four or five adjectives.

12. Write a paragraph about his religious life.

XI

ABRAHAM LINCOLN

CLASS ASSIGNMENT.

Read selections 102-111.

Also Psalms xcix. and cxi.

INDIVIDUAL ASSIGNMENT FOR SPECIAL REPORT.

1. Read *The Life of Lincoln* by Ida Tarbell.

2. Read *Abraham Lincoln, A Play*, by John Drinkwater.

3. Read "O Captain, My Captain," a poem by Walt Whitman.

OUTLINE FOR DISCUSSION.

1. Read selections 102-103. What thought have they in common?

2. Read selection 104. What attitude does Lincoln take toward the South? What does he mean by "this great tribunal of the American people"? How does it work? Does he imply that the majority decision of the people is always wise?

3. Read selection 105, Lincoln's Proclamation of a National Fast Day. Compare it with Washington's (selection 34). What is the thought? Compare it with Psalm xcix. What do they have in common?

4. Read selection 106. Does Lincoln show irritation?

5. Read selections 107-109. Summarize each. What do they have in common? Read also Psalms cxi.

6. Compare the difficulties of Lincoln's situation with those of Washington's. Did each meet them in the same way?

7. Compare the selections from Lincoln with those from Jefferson. To which man is religion a matter of feeling rather than reasoning? Why are both feeling and reasoning justified?

8. What do you admire about Lincoln? Characterize him with four or five adjectives.

9. Write a paragraph on Lincoln's religious life.

XII

ROBERT E. LEE

CLASS ASSIGNMENT.

Read selections 112-123.

INDIVIDUAL ASSIGNMENT FOR SPECIAL REPORT.

1. Read *The Life of Lee* by J. G. and M. T. Hamilton.
2. Read *The Life of Lee* by Thomas Nelson Page.
3. Read *Robert Lee the American*, an essay by Gamaliel Bradford.
4. Read *Robert Lee, A Play*, by John Drinkwater.

OUTLINE FOR DISCUSSION.

1. What can you tell about the early life of Lee? About his family connections?
2. Read selections 112-114. Why did the outbreak of the War cause greater pain to Lee than it did to many others?

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3. What stand did Lee take on the doctrine of States' Rights? What historical justification did he have?

4. Read selections 115 and 116. Re-read Washington's letter under similar circumstances (selection 32). Point out the parallels.

5. Read selections 117. Does it suggest a good hater?

6. Read selections 118-119. What light do they throw on his character?

7. Read selection 120. Re-read selections 34 and 105. All three have the same purpose. What is the thought expressed? Which expresses it with the strongest religious feeling?

8. Compare the character of Lee with that of Washington.

9. Compare the character of Lee with that of Lincoln. Under what circumstances could they have been good friends?

10. Imagine yourself in Lee's place when he uttered the words in selection 123. Compare them with Lincoln's words. (Which selection?)

11. Write a paragraph on the religious life of Lee.

XIII

THEODORE ROOSEVELT

CLASS ASSIGNMENT.

Read selections 124-128.

Also I John iii. 11-18; Luke xviii. 9-14; Matthew xxv. 14-30.

INDIVIDUAL ASSIGNMENT FOR SPECIAL REPORT.

1. Read H. Hagedorn: *Boy's Life of Roosevelt*.

2. Read Jacob Riis: *Roosevelt the Citizen*.

3. Read Theodore Roosevelt: *Autobiography*.

OUTLINE FOR DISCUSSION.

1. Tell about Roosevelt's interest in physical exercise.
2. Tell about his life in the West.
3. Tell about his work as Police Commissioner in New York City.
4. Read selection 124; also Matthew xxv. 14-30. What thought do they have in common?
5. Read selection 125. Compare I John iii. 11-24.
6. Read selection 126. Summarize it. Compare Micah vi. 1-8.
7. Read selection 127. Illustrate what he means when he warns us about trying to improve our neighbors.
8. What do you admire in Roosevelt's life? Characterize him with four or five adjectives.
9. Write a paragraph upon his religious character.

XIV

WOODROW WILSON

CLASS ASSIGNMENT.

Read selections 129-132.

Also Psalm xv., xxiv. Proverbs xiv. 34.

INDIVIDUAL ASSIGNMENT FOR SPECIAL REPORT.

1. Read *The True Woodrow Wilson* by David Lawrence.

2. Read *Woodrow Wilson, the Man and His Work*, by Henry Jones Ford.

(See page 280, footnote; also pages 293-94.)

OUTLINE FOR DISCUSSION.

1. Tell about Wilson as Governor of New Jersey.
2. Read selection 129. This was part of an address to college students. How does Wilson answer the question:

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Can a man lead a good life without professing religion?

3. It is a common saying that history is not merely a recorder of the deeds of men and nations, but also their judge. Does Wilson agree with him in selection 130? Compare this selection with selection 104 from Lincoln. Do they agree?

4. Read selection 131. What is it that every human spirit craves? How far does the Golden Rule apply to us and to the members of our immediate family? How far should it extend, according to Wilson? Read also Psalm xv. and xxiv.; Proverbs xiv. 34.

5. Read selection 132. How is the thought related to that of the previous selection?

6. Tell about the organization of the League of Nations.

7. What do you admire in Wilson's life? Characterize him with four or five adjectives.

8. Write a paragraph about his religious character.

XV

SUMMARY

1. Review the fourteen famous Americans whom we have studied, using the characterizations you have made.

2. How many paragraphs on their religious character were you able to write?

3. Compare these paragraphs. Make a list of all the factors that may enter into a religious life, as you have found them in this study. Do you find them all present in every case?

4. Rank the factors according to importance.

5. How do these factors find expression in the following Bible passages: Psalms i., xv., xix., xxiv., xxxi.,

xxxii., xvi.; Micah v.; Matthew xix. 16-22; xxv. 31-46; Luke x.; John xiv. 1-31.

6. Can you distinguish two types of religious persons, one emphasizing feeling, the other conduct?

7. Can you now enlarge your definition of a religious person?

XVI

JOHN WANAMAKER

CLASS ASSIGNMENT.

Read selections 133-140.

Also Psalms cxviii. and cxxvii.

INDIVIDUAL ASSIGNMENT FOR SPECIAL REPORT.

1. Read *The Romantic Rise of a Great American, John Wanamaker*, by Russell Conwell.

2. Write to John Wanamaker Company, Philadelphia, and ask for an illustrated guidebook of Wanamaker's store.

3. Read *The Maxims of Life and Business* by John Wanamaker.

OUTLINE FOR DISCUSSION.

1. Tell the story of Wanamaker's boyhood. Which incident do you like best?

2. What evidence of business ability did he show early in life?

3. What are the circumstances to which selection 137 refers?

4. Quote from Wanamaker's speech at the dedication of his store (selection 138). Read also Psalms cxviii. and cxxvi. Select a quotation from either which you think would be appropriate to the occasion.

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5. What are some things in the retail business which Wanamaker originated?

6. Tell about the welfare work done by Wanamakers for their employees.

7. Read selections 139-140. Quote the one you like best.

8. What do you admire in Wanamaker? Characterize him with four or five adjectives.

9. Write a paragraph on his religious character.

XVII

DAVID LUBIN

CLASS ASSIGNMENT.

Read selections 141-145b.

INDIVIDUAL ASSIGNMENT FOR SPECIAL REPORT.

Read *David Lubin* by O. R. Agresti.

OUTLINE FOR DISCUSSION.

1. How did Lubin become interested in farming?

2. How did he explain the need of an International Institute of Agriculture?

3. Summarize selection 142a. Compare this incident with similar ones in the lives of men we have studied.

4. Read selections 142c and 144. Summarize Lubin's business principles. Compare Lubin and Wanamaker as business men.

5. In which selection does Lubin express his hopes for the future of the Jewish people? Express it in your own words.

6. Summarize selection 145a. What is meant by determinism?

7. What do you admire about Lubin? Characterize him with three or four adjectives.

8. Write a paragraph about his religion.

XVIII

THOMAS EDWARD CAHILL

CLASS ASSIGNMENT.

Read selection 146-147.

Also Deuteronomy xv. 4-11. Romans xii; II Corinthians ix. 6-70.

OUTLINE FOR DISCUSSION.

1. What evidence is there that Thomas Cahill had more than average ability?

2. Point out parallels between Cahill's business career and that of Stephen Girard.

3. What great changes, aside from the Civil War went on in the United States during the lifetimes of Cahill?

4. What evidence is there that he was interested in the welfare of his employees?

5. Cahill never forgot the poor. Which of the Bible passages listed above best expresses the spirit of charity?

6. What are the advantages of giving through an organization? Are there any disadvantages?

7. If you could give a million dollars to-day for some good cause, which do you believe would be most deserving?

8. What evidence is there that Cahill's founding a high school was not merely an act of vanity?

9. What do you admire in Cahill?

10. Characterize him with four adjectives.

11. Write a brief paragraph on his religious life.

XIX

ROGER W. BABSON

CLASS ASSIGNMENT.

Read selections 147-157.

Also Matthew vii. 1-12, v. 38-42.

INDIVIDUAL ASSIGNMENT FOR SPECIAL REPORT.

1. Get a sample of Babson's financial charts from a bank or a business house. If you do not understand it, ask a business man to visit the class and explain it.

OUTLINE FOR DISCUSSION.

1. Tell about Mr. Babson's education.
2. What do you admire about his life?
3. Read selection 149. What is it that drives men to do things?
4. What does Mr. Babson set up as the rule of conduct between employer and employee?
5. Which Bible passage expresses the law of equal reaction?
6. Summarize selection 150. How would John Wanamaker and Thomas Cahill agree with this?
7. Summarize selection 151. What significance does it have for the dealings of nations with one another?
8. What do you find helpful in selection 152 to explain the nature of prayer?
9. How would Mr. Wolf agree with selection 153?
10. Read selections 154-156. Do you agree with Mr. Babson?
11. What do you admire about Mr. Babson?
12. Characterize him with four adjectives.
13. Write a paragraph about his religious life.

XX

RUSSELL H. CONWELL

CLASS ASSIGNMENT.

Read selections 158-165.

INDIVIDUAL ASSIGNMENT FOR SPECIAL REPORT.

1. Read and report on *Russell H. Conwell and His Work* by Agnes Rush Burr.
2. Report on Conwell's lecture, "Acres of Diamonds."
3. Write to Temple University, Philadelphia, and ask for a complete catalogue.

OUTLINE FOR DISCUSSION.

1. What evidence of unusual ability do you see in Conwell's early years?
2. Tell about his conversion. Compare this with the conversion of John Wanamaker. Is the decision to lead a religious life necessarily accompanied by a great crisis in one's life?
3. What do you admire about Conwell's law practice?
4. What impresses you most about the founding of Temple University?
5. Summarize the thought in selection 165.
6. What do you admire in Russell Conwell?
7. Characterize him with four adjectives.
8. Write a paragraph about his religious life.

XXI

JOSEPH KRAUSKOPF

CLASS ASSIGNMENT.

Read selections 166-170.

INDIVIDUAL ASSIGNMENT FOR SPECIAL REPORT.

1. Write to the National Farm School, Doylestown, Penn., asking for a catalogue.
2. Look up the report on the life of Joseph Krauskopf as given in the *American Jewish Yearbook* for 1924.

OUTLINE FOR DISCUSSION.

1. Tell about the founding of the National Farm School.
2. What was the thought behind it? What prejudices did Krauskopf have to overcome?
3. Summarize his Last Will and Testament.
4. What according to him is the proper use of wealth? How does he agree with Mr. Babson?
5. What does he say about death? How would Conwell agree?
6. Give a sketch of Krauskopf's life. Show the parallels between his life and that of Conwell.
7. What were the sources of inspiration for his life and work?
8. What do you admire in him?
9. Characterize him with three or four adjectives.
10. Write a paragraph on his religious life.

XXII

EDWARD A. STEINER

CLASS ASSIGNMENT.

Read selections 171-180.
Also Psalms xxxvi. and lxxix.

INDIVIDUAL ASSIGNMENT FOR SPECIAL REPORT.

Read *From Alien to Citizen* by Steiner and report on his early days in America.

OUTLINE FOR DISCUSSION.

1. For several months after his arrival Steiner worked in New York City. He decided to tramp his way West. Arriving at Pittsburgh he stayed and worked in the mines. Selection 172-173 portray how he felt there.

2. In selection 175 he describes his life in a Western town, where he was able to do work for which he was better fitted. What was it that made him turn to religion after a period of indifference?

3. Read selection 176, the account of his conversion. Recall your discussion about the conversion of Conwell and Wanamaker.

4. Read selection 177. Explain the word "beneficent." Illustrate with a quotation from the Psalms listed above. Why was this a new idea for Steiner?

5. Read selection 178. Express it in your own words. Which of the men we have studied would agree with Steiner?

6. Read selection 179. Explain the phrase "those virgin years."

7. How would Babson and Conwell agree with the thought in selection 179?

8. Summarize selection 180.

9. What do you admire in Dr. Steiner?

10. Summarize his religious principles as you have found them expressed in these selections.

XXIII

HENRY VAN DYKE

CLASS ASSIGNMENT.

Read selections 180-184.

INDIVIDUAL ASSIGNMENT FOR SPECIAL REPORT.

1. Read and report on *The Other Wise Man* by Van Dyke.
2. Read and report on *The Lost Word* by Van Dyke.

OUTLINE FOR DISCUSSION.

1. Illustrate the statement in selection 181: "Absolute independence is isolation."
2. In selection 182 explain the expression "secondary causes."
3. Summarize selection 182.
4. Compare the second half of the selection with Tennyson's poem, "Crossing the Bar." What difference do you note?
5. In selection 183 explain the term "conceptions of earth, etc."
6. In selection 184, what does the writer say about the relative dates of the writing of the Epistles as compared to that of the Gospels?
7. Summarize the thought of selection 184.
8. What do you like best in these selections? Is there anything you would like to quote?
9. What can you say about Dr. Van Dyke's religion?

XXIV

RUFUS M. JONES

CLASS ASSIGNMENT.

Read selections 185-190.

Also Matthew x.

INDIVIDUAL ASSIGNMENT FOR SPECIAL REPORT.

1. Read *Finding the Trail of Life* by Jones.

OUTLINE FOR DISCUSSION.

1. What evidence is there that Professor Jones' parents were people of ability?

2. Compare his childhood with that of Russell Conwell's.

3. Quote from selection 186. Summarize the selection.

4. What portions of the Old Testament do you suppose appealed most strongly to the boy?

5. What was the thought he got from his Quaker teachers concerning the messages of God to men?

6. Why did this thought prove to be especially valuable to him in later life?

7. How old was the boy when his mother died? Describe his feelings at the time. Compare what Charles Carroll of Carrollton wrote at the death of his fiancée.

8. What was it that saved Rufus Jones from becoming embittered?

9. What did he owe to his teacher of geology?

10. What do you find most valuable in these selections from Rufus Jones?

11. What other authors that we have studied agree most closely with him?

12. Write a paragraph on the religious ideas you have found in these selections.

XXV

HOWARD ATWOOD KELLY

CLASS ASSIGNMENT.

Read selections 191-199.
Also John vii.

INDIVIDUAL ASSIGNMENT FOR SPECIAL REPORT.

1. Read *A Scientific Man and the Bible* by Howard A. Kelly, M. D.

OUTLINE FOR DISCUSSION.

1. Tell about Dr. Kelly's experiences in the West. Perhaps you can compare them with those of Theodore Roosevelt, or with the experiences of R. H. Dana in *Two Years Before the Mast*.

2. Read selection 195. What parallels have we found?

3. Medicine is a profession. How should a profession differ from a business or a trade? What suggestion do you get from selection 196?

4. Read selection 198. How was Dr. Kelly in a position to see the reality of sin better than some other people?

5. Read selection 199. Explain the term "paradox." Compare the thought of this selection with Mr. Babson's writings.

6. How did Dr. Kelly become convinced of the genuine value of the Bible?

7. What can you say about Dr. Kelly's religion?

XXVI

EDWARD A. BIRGE

CLASS ASSIGNMENT.

Read selections 201-203.

Also Psalm civ. and Acts vii. 13-34.

INDIVIDUAL ASSIGNMENT FOR SPECIAL REPORT.

1. Write to the University of Wisconsin and ask for a descriptive pamphlet.

OUTLINE FOR DISCUSSION.

1. Quote what Dr. Birge says about his father's influence.

2. How can a parent teach his child religion at home?

3. Summarize paragraphs 3-5 in selection 209. To which science does each paragraph refer? Compare Psalm civ.

4. How would Dr. Birge agree with this statement: "The Bible reveals God to us as the giver of the moral law. Science reveals Him as the giver of natural law"?

5. Summarize paragraph 9. What is the meaning of the word "atheistical"?

6. Summarize paragraph 10.

7. Summarize paragraph 11. Is there any significance in the fact that Dr. Birge has held these views for fifty years?

8. In paragraph 12, what is the meaning of the word "hypothesis"? Can you distinguish between "hypothesis," "theory," and "law"? Give illustrations.

9. Summarize paragraphs 12-13.

10. Summarize paragraphs 14-15. Where did Abraham or David find God?

11. What do you like best in this letter?

XXVII

CHARLES W. ELIOT

CLASS ASSIGNMENT.

Read selections 204-210.

Also Proverbs vii. and Ecclesiastes xii. 1-7.

INDIVIDUAL ASSIGNMENT FOR SPECIAL REPORT.

1. Tell the story of the founding of Harvard College.
2. Report on the mural paintings in the Congressional Library.

OUTLINE FOR DISCUSSION.

1. What evidence of unusual ability did Charles W. Eliot show?
2. In selection 205, what is the meaning of the word "propitiation"? Would George Washington agree with the thought of this paragraph? Would Thomas Jefferson?
3. Summarize Eliot's reasons for going to church.
4. Read selections 147; also 235 and 236. How do these agree with Eliot?
5. Selection 206 is from an address to college men. What warning do you find in paragraphs 1 and 2? Illustrate it from your observation or from your reading of the daily newspaper.
6. Would Eliot favor the teaching of religion in school? What does he mean by the word "universal"?
7. Why did General Casey (presumably a Roman Catholic) consider Dr. Eliot's inscription too Christian?
8. What is Dr. Eliot's definition of religion? Which of the men we have studied would agree with it?
9. Do Dr. Eliot and Dr. Birge agree as to the importance of religion?

10. Do other scientists agree with them as to the importance of religion? Read selections 207-208 (Milliken) and 209-210 (Pugsley).

XXVIII

WILLIAM WILLIAMS KEEN

CLASS ASSIGNMENT.

Read selections 211-216.

INDIVIDUAL ASSIGNMENT FOR SPECIAL REPORT.

OUTLINE FOR DISCUSSION.

1. Summarize selection 211.
2. Summarize selection 212. Compare what Van Dyke says about the Epistles in selection 184. Which has more power to convert people, argument or example?
3. Does Dr. Keen believe in Christian missions? Why?
4. What is the religious note in selection 215?
5. If the men named in selection 216 had not been inspired with a sense of religious duty, what would they have done?
6. Does Dr. Birge agree with Dr. Keen as to scientific knowledge and religious faith?
7. What evidence have we accumulated as to the attitude of scientists toward religion?

XXIX

SOME MISSIONARIES

CLASS ASSIGNMENT.

Read selections 217-219.

INDIVIDUAL ASSIGNMENT FOR SPECIAL REPORT.

1. Look up the biography of Father Damien, the missionary to the lepers of the Hawaiian islands.
2. Read and report on Dr. Wilfred Thomson Grenfell's autobiography *A Labrador Doctor*, or his *Adrift on an Ice Pan*.

OUTLINE FOR DISCUSSION.

1. What event in Miss Boyer's life definitely turned her mind toward doing mission work?
2. Characterize Miss Boyer. Have you ever met anyone like her?
3. Tell the story of Dr. Humphreys. What is the secret of his courage?
4. Read selection 224. Summarize it. What would happen if a missionary lost faith in his message?
5. How does Dr. Grenfell agree with Dr. Kelly? With Dr. Keen?
6. What would happen to Christianity if it lost the missionary spirit?

XXX

SECOND SUMMARY

1. In Lesson XV you made a summary of your findings concerning the religious life of men famous in American history. Then review Lessons XVI to XXIX, using the summaries you have written.

2. Make a list of the important points. Do you find them present in every case?

3. Compare your present list with your previous list. Do you find any new points? Which list is more complete?

4. Have you found any new, helpful idea?

5. Which of the persons studied among these modern Americans has interested you most? Which one would you like to take as a model?

6. Do you wish to revise your definition of a religious man again?

XXXI

JUST FOLKS

CLASS ASSIGNMENT.

Read selections 220-229.

OUTLINE FOR DISCUSSION.

1. What does religion mean to each of the persons concerned in the selections listed above?

2. Do these people illustrate the points you discovered in the studies you have made all through the year? Show how in detail.

3. Is religion a reality in modern American life?

4. The activities of life may be grouped under six heads. From them we derive the aims of education, which are usually expressed as:

- (1) preservation of health
- (2) worthy home membership
- (3) worthy use of leisure time
- (4) good citizenship
- (5) ability to make a living
- (6) moral character.

How does religion help us to realize each of these aims?

XXXII

CONCLUSION

CLASS ASSIGNMENT.

1. Read selections 230-234.

OUTLINE FOR DISCUSSION.

1. Have the religious views of the people whom we have studied agreed with each other?
2. Review any five whom you have admired most. Tell what you find admirable or helpful in each.
3. Could all five belong to your church?
4. How do you explain the existence of so many Protestant denominations?
5. Read selection 237. Can you tell by the language to which religious body it belongs?
6. Compare again selections 147, 230, 231, 234.
7. What have Protestant and Catholic in common?
8. What have Protestant, Catholic, and Jew in common?
9. How can we learn to live side by side in mutual respect for each other's religious beliefs and practices?

PART II
SELECTIONS AND SOURCES

WILLIAM BRADFORD

1

William Bradford was born at Austerfield, a small village in Yorkshire, England. His father was a small landholder or yeoman. His mother was the daughter of a yeoman. His parents dying young, he was reared by an uncle. In their very poor village everybody was taught to work on the farm. But William's health was delicate and so he was indulged in his taste for study. He early showed a serious interest in religion. He attended meetings of the Puritans. Thus he became acquainted with Elder William Brewster, who took an interest in the boy, opened his library to him, and became his spiritual as well as his secular teacher. Of a Sunday he would accompany the Elder to a religious meeting ten miles away.

At sixteen years of age young Bradford declared himself a Separatist, in spite of his uncle's protest. In reply to his uncle's protest, he wrote: "To keep a good conscience, and walk in such a way as God has prescribed in His Word, is a thing which I prefer above you all, and above life itself."

He joined the Separatist or Independent congregation at Scrooby. He was one of the foremost advocates of removing to the Lowlands. At the age of eighteen he was imprisoned, with other Separatists, at Boston, in Lincolnshire. After many hardships he joined the rest of the congregation in Amsterdam.

He "put himself as apprentice to a French Protestant who taught him the art of silk dyeing." Moving to Leyden, he tried to set up a business but did not suc-

ceed. He then turned to making fustian, a coarse cloth, of which corduroy is one variety.

In March 1612 he was registered as a citizen of Leyden. In November 1613 he married Dorothea May, an English girl. In 1620 they set sail in the *Mayflower* for America.

2

During his stay in Holland he had acquired great skill in languages. "Dutch became almost as fluent as English to him; the French tongue he could manage; the Latin he mastered; but Hebrew he most of all studied."

In February 1621 the colony elected him governor at the age of thirty-two. After ably serving for twelve years he asked to be relieved of the office. But the colony did not allow him to retire completely. From that time until his death he was elected either governor or deputy governor every term.

Four times he represented Plymouth Colony in a congress of the united English colonies (Massachusetts Bay, Connecticut, and Plymouth). When his colony suffered from financial difficulties, he and thirteen other men assumed the entire indebtedness. When the King of England granted a deed for the land, he made it out in Bradford's name. Bradford deeded it over to the colony.

While Bradford lived there was no persecution of people of other faiths. But three months after his death the Plymouth Court ordered that "any Quaker ranter or other notorious heretic be ordered to the place from where he came, with a fine of twenty shillings for every week he shall stay after such order."

He left a choice library of two hundred and seventy-five books. In 1630 he began to write his *History of the Plymouth Plantation*, and carried the account down to the year 1648.

In his dealings with the Indians he was fair but firm.

He made a treaty with Massasoit, chief of the Wampanoag Indians, which lasted fifty years. But when Canonicus, chief of the Narragansett tribe, sent him a message consisting of the skin of a rattlesnake filled with arrows, he sent the skin back filled with powder and shot.

3

The Congregation of Separatists at Scrooby

But after these things they could not longer continue in any peaceable condition, but were hunted and persecuted on every side, so that their former afflictions were but as flea-bitings in comparison to those which now came upon them. For some had their houses beset and watched night and day, and hardly escaped their pursuers' hands, and most were fain to fly and leave their houses and habitations, and the means of their livelihood. Yet these and many other, sharper things which afterwards befell them were no other than they looked for, and therefore they were the better prepared to bear them by the assistance of God's grace and spirit. Yet seeing themselves molested, and seeing that there was no hope of their continuance there, by a joint consent they resolved to go into the Low Countries where they heard there was freedom of religion for all men. (*History of Plymouth Plantation* by William Bradford.)

On His Studying the Hebrew Language

Though I am grown aged, yet I have had a longing desire to see with my own eyes something of that most ancient language and holy tongue in which the law and oracles of God were writ and in which God and Angels spoke to the holy patriarchs of old time, and what names were given to things from the creation. And, though I cannot attain to much therein, yet I am refreshed to have seen some glimpses thereof, as Moses saw the land of Canaan afar off. My aim and desire is to see how the words and phrases lie in the holy text, and to discern something of the same for my own content. (About 1630, aged forty.)

4

They Establish Themselves and Grow to a Great Congregation

Being now come into the Low Countries, they saw many goodly and fortified cities, strongly walled and guarded with troops of armed men. Also they heard a strange and uncouth language, and they beheld the different manners and customs of the people, with their strange fashions and attires,—all so far differing from that of their plain country villages (wherein they were bred and had so long lived) that it seemed as if they had come into a new world. But these were not the things they much looked on, or long took up their thoughts; for they had other work in hand and another kind of war to wage and maintain. For, though they saw fair and beautiful cities, flowing with abundance of all kinds of wealth and riches, yet it was not long before they saw the grim and grisly face of poverty coming upon them like an armed man, with whom they must buckle and encounter and from whom they could not fly; but they were armed with faith and patience against him and all his encounters; and though they were sometimes foiled, yet by God's assistance they prevailed and got the victory.

For these to avoid religious controversy with an older English congregation dwelling in Amsterdam and some other reasons they removed to Leyden, a fair and beautiful city, and of a sweet situation, but made more famous by the university wherewith it is adorned, in which of late there had been so many learned men. But wanting that traffic by sea which Amsterdam enjoys, it was not so beneficial for their outward means of living and estates. But, being now here pitched, they fell to such trades and employments as they best could, valuing peace and their spiritual comfort above any other riches whatsoever. And at length they came to raise a competent and comfortable living, but with hard and continued toil.

Being thus settled (after many difficulties), they continued many years in a comfortable condition, enjoying much sweet

and delightful society and spiritual comfort together in the ways of God under the able ministry and prudent government of Mr. John Robinson and Mr. William Brewster, who was an assistant unto him in the place of Elder, unto which he was now called and chosen by the church; so that they grew in knowledge and other gifts and graces of God, and lived together in peace and love and holiness. Many came to them from diverse parts of England, so that they grew to a great congregation. . . . Though many of them were poor, yet there was none so poor but if they were known to be of that congregation, the Dutch (either bakers or others) would trust them in any reasonable amount, when they lacked money. Because they had learned by experience how careful they were to keep their word, and they saw them so painful and diligent in their callings, they would strive to get their custom [trade], and to employ them in their work. . . . (*History of Plymouth Plantation*, Chapter III.)

Showing the Causes of Their Removal

. . . They saw that though the people generally bore all their difficulties very cheerfully and with a resolute courage, being in the best strength of their years, yet old age began to eat on many of them, so that it was not only thought probable but apparently seen that within a few years they would be in danger of scattering or sinking under their burdens, or both. . . . But that which was more lamentable and of all sorrows most heavy to be borne, was that many of their children, on account of the great licentiousness of youth in that country and the manifold temptations of the place, were drawn away by evil examples into extravagant and dangerous courses, getting the reins off their necks, and departing from their parents. Some became soldiers, others took upon themselves far voyages by sea, and others some worse courses, tending to dissoluteness and the danger of their souls, to the great grief of their parents, and to the dishonor of God. So that they saw their posterity would be in danger of degenerating and being corrupted.

Lastly, a great hope and inward zeal they had of laying

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some good foundations for the propagating and the advancing of the kingdom of Christ in those remote parts of the world, —yea, though they should be but even as stepping stones unto others for the performing of so great a work. . . . (*Ibid.*, Chapter IV.)

5

Being thus arrived in a good harbor and brought safe to land, they fell upon their knees and blessed the God of Heaven, who had brought them over the vast and furious ocean and delivered them from all the perils and miseries thereof, again to set their feet on the firm and stable earth, their proper element. (*Ibid.*, Chapter IX.)

6

The Mayflower Compact, Signed November, 1620

In the Name of God, Amen: We, whose names are under-written, the loyal subjects of our dread sovereign lord, King James, by the grace of God, of Great Britain, France, Ireland, king, defender of the Faith, etc., having undertaken, for the glory of God, and advancement of the Christian faith, and honor of our king and country, a voyage to plant the first colony in the northern part of Virginia, do by these presents solemnly and mutually, in the presence of God and one of the other, covenant and combine ourselves together into a civil body politic, for our better ordering and preservation, and furtherance of the ends aforesaid, and by virtue hereof to enact, constitute, and frame such just and equal laws and ordinances, acts, constitutions, and offices, from time to time, as shall be thought most meet and convenient for the general good of the colony; unto which we promise all due submission and obedience.

7

The Landing of the Pilgrim Fathers in New England

The breaking waves dash'd high
On a stern and rock-bound coast,
And the woods against a stormy sky
Their giant branches toss'd;

And the heavy night hung dark,
The hills and waters o'er,
When a band of exiles moor'd their bark
On the wild New England shore.

Not as the conqueror comes,
They, the true-hearted came;
Not with the roll of the stirring drums,
And the trumpet that sings of fame;

Not as the flying come,
In silence and in fear;—
They shook the depths of the desert gloom
With their hymns of lofty cheer.

Amidst the storm they sang,
And the stars heard and the sea;
And the sounding aisles of the dim woods rang
To the anthem of the free!

The ocean eagle soar'd
From his nest by the white wave's foam;
And the rocking pines of the forest roar'd—
This was their welcome home!

There were men with hoary hair
Amidst that pilgrim band;—
Why had they come to wither there,
Away from their childhood's land?

There was woman's fearless eye,
Lit by her deep love's truth;
There was manhood's brow serenely high,
And the fiery heart of youth.

What sought they thus afar?
Bright jewels of the mine?
The wealth of seas, the spoils of war?—
They sought a faith's pure shrine.

Aye, call it holy ground,
The soil where first they trod;
They have left unstain'd what there they found—
Freedom to worship God.

(FELICIA DOROTHEA HEMANS.)

8

Reminiscences of Ernst Dornfeld (1830-1908)

I was born in the village of Alt-Rudnitz on the Oder, in Prussia, where my father and his father before him owned a thirty-acre farm. I was one of five children,—the youngest but one. During the school year we attended the village school regularly. I remember how the village pastor would come in regularly to inspect the school. We had plenty of chores to do at home, but also some time for play. During the summer we helped with the farm work. It used to be great fun for us when father took us across the Oder on the ferry boat to cut hay on our marsh.

When I was ten years old, we stopped attending the village church and began to hold religious meetings in homes;—ours being one of the largest, most of the meetings were held in our house. The minister, who came about once a month, came at night and left the next night. Soon there was talk about our emigrating to Australia or America. The thought of going to America and living near real Indians, of course, thrilled us boys. But we did not know just why our parents wanted to go.

In 1837 King Frederick William III, who was noted for his piety and his interest in religion, issued a decree that the Lutheran and Reformed Churches of Prussia should hence forth be united. He no doubt had good intentions in doing so, but my parents and many other Lutherans felt that they would be disobedient to their own consciences and the will of God if they should obey the King's order. So they separated themselves from the State Church. They called themselves "Old Lutherans," i.e. original Lutherans. Not all families agreed in the matter. My father joined the Separatists, while his sister and her husband decided to remain in the State Church.

The Old Lutherans sent out agents to America to visit various territories and find good lands for settlement. Two of these were Captain von Rohr and Pastor Grabau. They visited western New York, Ohio, Illinois, Wisconsin, and Missouri. Upon their return one of them visited our congregation and recommended Wisconsin. He said that land which supported such wonderful forests of maple, elm, and oak, as Wisconsin did, must have superior soil. So the members of the congregation voted to break home ties and for Christ's sake found new homes in the wilds of America.

June 1843 was set for the date of departure,—only eighteen months ahead. Those who owned their farms and homes offered them for sale. All disposed of their household goods. My uncle Hilke bought our house and farm. His wife was my father's sister. That spring we planted an extra large crop. In the winter of 1842-43 we cured extra much meat. We set out on June 1, 1843, carrying food with us to last a year, smoked meats, dried fruit, potato flour which could be turned into nourishing soup by adding hot water. We sailed from Hamburg in an English ship, the *Bacchus*, about fifty families of us, under the leadership of Pastor Kindermann. We spent eleven weeks on the sea.

My oldest brother, Christian, who was twenty-one and had served his time in the army, enjoyed climbing on the rigging with the sailors. One day after getting very warm at this exercise, and being very thirsty, he drank some water he found in a partly empty casket. He became sick of a fever and died. He was buried at sea. That was one of the sacrifices my family made in behalf of their faith. My brother John, being older than myself, had picked up a little English from the sailors. We arrived in New York harbor in September. There was no statue of Liberty to greet us. But our agents had made good arrangements for us. We saw something of the city, which had a population of 300,000 souls at the time. We did not think it half as fine as Hamburg,—but then, the fact that so few people in New York spoke our language may have influenced us. We made the trip to Albany on the steamboat. We passed a village named Hamburg, about seventy-five miles up the river. We were glad to

hear a familiar name, although its looks did not resemble the real Hamburg.

From Albany we went to Buffalo on the Erie canal, a distance of three hundred and seventy-five miles. In Buffalo we found some of our brethren, settled there under Pastor Grabau's leadership. They tried to persuade us to settle near them, but our men not liking the lay of the land were determined to push on to Wisconsin. After a stormy voyage of fourteen days on a sailing vessel we landed safely in Milwaukee. Here we were greeted by our brethren. We all attended a service, at which we thanked God for having brought us thus far, in spite of the fact that the fifty families had lost six children and two grown-ups in death, my brother Christian being one of the latter.

The men bought oxen and wagons and started out to look at land. At the end of a week they had gone forty miles,—frequently being obliged to cut their path. They selected land near the settlement called Watertown on the Rock river. They bought it at a dollar and twenty-five cents an acre from the government. They made a clearing, built log huts, and after two weeks brought the rest of their families. Our first divine service in our new home was held in the open air, and we rejoiced that we could sing the hymns of Luther and worship God without hindrance as our conscience bade us. My father was one of the committee men who named the town, "Lebanon," because they said its beautiful trees reminded them of "the cedars of Lebanon" which the Psalmist praised in the Bible.

II

ROGER WILLIAMS

9

Roger Williams was born in London, probably in 1607, son of a merchant tailor. His intelligence soon attracted the notice of Sir Edward Coke, the famous lawyer. He sent the boy to Sutton's Hospital School on a scholarship. Later the boy went to Charter House School, and from there to Pembroke College, Cambridge, taking his B. A. degree in June 1626. He became chaplain to a nobleman in Essex. There he met and fell in love with a cousin of Oliver Cromwell. Two letters have been preserved, addressed to the young lady's mother, Lady Barrington, in which he speaks of his love for the young lady but regrets that his chances of supporting her in a becoming manner are slim. Although he has received two good offers of livings (churches) his conscience forbids his accepting promotion in the Church of England. He has also had an offer from New England. Lady Barrington probably decided that he was not the kind of man she wished to have as a son-in-law. We know that within a year he married someone else.

Having known the Rev. John Cotton and the Rev. Thomas Hooker before they went to New England, he accepted an invitation to follow them and emigrate. He arrived in Boston in February 1631. Winthrop's journal notes the arrival of "a godly minister, the Rev. Roger Williams and wife." At once he was invited to become assistant pastor or "teacher" of the church at Boston. The people of this colony, Massachusetts Bay, were

Puritans, that is, they desired to purify the practices of the Church of England without separating from it. Williams had passed through the stage of Puritanism and had become a Separatist. He declined the offer of the Boston church, on conscientious grounds: (1) because the Boston church had not separated itself entirely from the Church of England; (2) because the civil authorities or magistrates of the colony claimed the right to punish people for not conforming to the rules laid down by the majority in religious matters. He declared that magistrates had no authority over conscience.

The church at Salem, hearing that Williams was available, immediately made him an offer. He accepted the assistant pastorship there. The General Court or Legislature, consisting of the governor and about twenty-four representatives of the various towns, considering it its duty "to maintain peace and unity in the colony," remonstrated with the church at Salem for calling Mr. Williams. So, although the church wished to keep him, Williams soon removed to Plymouth colony. The people of Plymouth were Separatists like himself. Governor Bradford of Plymouth wrote that Mr. Williams was well received there, was admitted as a member of the church, and that his teaching was well approved. He became assistant pastor. On one occasion John Winthrop of Massachusetts Bay visited Plymouth, heard Williams preach, was well impressed with him, and took part himself in the service by speaking.

For two years Williams supported himself with the work of his hands and taught in the church on Sunday. He gained the strong admiration of some of the people. But Elder Brewster expressed the fear that he would carry his Separatism too far. Therefore, when the Salem church urged him to return, Williams went back with the consent of the Plymouth people. During his stay at

Plymouth he made the acquaintance of the Indians and learned to speak their language. The Governor and Council asking his opinion, he wrote a treatise on the matter of the colonists' rights to the land. He argued that the English colonists, in spite of having a royal patent for it, should buy it from the lawful owners, the Indians.

When he returned to Salem, the General Court of the colony, still hostile to him and having knowledge of his treatise, accused him of being disloyal to the King of England. Williams, wishing to conciliate them, offered to have his treatise burned and to give assurance of loyalty. This seemed to satisfy the Court. In 1634, at the death of the chief pastor, the church invited Williams to become chief pastor. The General Court again remonstrated, but the church asserted that the Court had no authority in the matter. At this time the General Court had drawn up a new Oath of Loyalty. Williams opposed it. The General Court summoned Williams before it to answer the charge of teaching publicly "against the King's patent and our great sin in claiming right thereby to this country"; it also accused him of teaching publicly that "a magistrate should not tender an oath to an unregenerate man, for thereby he causes the man to take the name of God in vain."

The trial was held; all the ministers were called in as expert witnesses; Williams admitted the latter charge; he defended himself with citations from the Bible. The ministers, according to Winthrop's Journal, refuted him. Williams' argument was this: An oath is an act of worship to God. An unbelieving man cannot take the oath sincerely. A Christian upon proper occasions may take an oath. For the civil authorities to require a person to take an oath is to interfere with conscience.

Soon the General Court enacted a law requiring every

man to attend public worship and to contribute to its support. Several years before (1631) it had enacted that citizenship and the right to vote should be granted only to such men as are members of church. Williams declared that all this was a violation of natural law. In June 1635 he was again haled before the Court; again all the ministers were present and declared that Williams deserved to be banished from the colony for holding the doctrine that "the civil magistrates might not intermeddle even to stop the church from heresy and apostasy" (Governor Winthrop's Journal). The Court found him guilty but gave him and the church at Salem three months' time to reconsider. In October he was sentenced to banishment but given time till Spring to leave.

Early in January 1636 he learned that the Court authorities were secretly planning to seize him and send him back to England. He escaped three days before they came to carry out the plan. For fourteen weeks he and one or two companions wandered about, partly on land, partly on water, receiving aid only from the Indians. Winthrop of Massachusetts Bay was his friend and secretly sent him a message advising him to go toward what is now Rhode Island. Bradford of Plymouth also sent him a message to the same purport. In June 1636, with four companions, he founded the town of Providence. He bought the land from his friends, the Narragansett Indians. The deed was signed in March 1638. He did not reserve proprietary rights to himself, but divided them with twelve associates. They drew up a very simple form of government, emphasizing freedom of conscience. (See selection 11.)

In 1636 Anne Hutchinson came from England to Boston. She was soon banished, and found refuge with Williams. Many of her adherents left Massachusetts and joined her in Providence. Two years later many Baptists

were driven out of Massachusetts. They accepted Williams' invitation and settled in his colony.

In 1643 he went to England and secured a charter for his colony from a Commission of Parliament, dated March 1644, completely embodying his ideas about liberty of conscience. He refused to become governor of the colony, but in 1648 he was unwillingly elected deputy governor, and acted in that capacity for some time. He died in 1684.

10

Roger Williams and the Indians

The Lord helped me immediately to put my life into my hand, and, scarce acquainting my wife, to ship myself alone in a poor canoe, and to cut through a stormy wind with great seas, every minute in hazard of life, to the Sachem's house. Three days and nights my business forced me to lodge and mix with the bloody Pequod ambassadors, whose hands and arms methought reeked with the blood of my fellow countrymen, murdered and massacred by them on the Connecticut river, and from whom I could not but nightly look for their bloody knives at my own throat also. God wondrously preserved me and helped me to break to pieces the Pequads' negotiations and design; and to make and finish, by many travels and changes, the English league with the Narragansetts and Mohegans against the Pequads.

11

*Compact of Roger Williams and His Friends at the
Founding of Providence*

We whose names are here underwritten, being desirous to inhabit in the town of Providence, do promise to submit ourselves, in active or passive obedience, to all such orders or agreements as shall be made for public good of the body in an orderly way, by the major consent of the present inhabitants, masters of families incorporated together into a township, and such others whom they shall admit unto the same, only in civil things.

12

Comment Upon Giving a Confirmatory Deed to the Colony in 1661

I desired, it might be for a shelter for persons distressed for conscience. I then considering the condition of divers of my distressed countrymen, I communicated my said purchase unto my loving friends, who then desired to take shelter with me.

13

Letter of Roger Williams to John Endicott, Governor of Massachusetts Bay

Sir: I must be humbly bold to say, 'tis impossible for any man or men to maintain their Christ by their sword and to worship a true Christ, to fight against all consciences opposite theirs and not to fight against God in some of them and to hunt after [persecute] the precious life of the true Lord Jesus Christ.

III

WILLIAM PENN

14

William Penn was the son of an English Admiral, whose career in the navy and at court brought him into great favor with King Charles II. The father's great ambition was to secure a title of nobility for himself which his son should enjoy after him, and so he planned to educate William to be a lawyer and government official. William was born in 1644.

Until he was twelve years old young William lived with his mother in a country town, Wanstead, where he came into contact with many Puritans and was strongly influenced by their serious, religious mode of life, and their deeply personal religion.

At the age of eleven he had a religious experience. "He was suddenly surprised with an internal comfort and with an external glory of God in the room." For years he saw nothing of his father, who was away at war. When he was sixteen, his father put him into Christ Church College, Oxford. This college was being conducted by Anglicans, and his father hoped his stay there would teach him to appreciate the Church of England. But young William was hostile to the Anglican way of worshiping. He joined with some Puritan students in making fun of the ceremonies of the Church and he was dismissed from Oxford.

The Puritans were much opposed to the Anglicans, but they were by no means so unlike the Anglicans as they thought. There were minor religious sects which opposed

both the Anglicans and the Puritans, chief among them the Quakers. These people claimed that they were trying to live out their Christian faith just as the primitive or earliest Christians had done before the year 300 A.D.

William Penn became very much interested in the Quakers and in their founder, George Fox. Penn was one of the first educated persons to join them, and certainly he was the first high-class person to champion their cause. The Quakers, being many of them ignorant people, committed many absurdities in spite of their undoubted religious sincerity. His father was furious when he learned that William had joined them. To divert him from it, he took him on a trip through France and later made him manager of a part of his estate in Ireland. In Ireland, he helped put down a revolt and showed a good deal of bravery as a soldier. Nevertheless, when he heard a Quaker preacher, his old devotion to that strange faith came back.

Quakers were everywhere being arrested, because they did not attend the State Church; and what made things worse, they refused to take an oath. In September 1667, when he was twenty-three years old, he was arrested along with a number of others for holding a religious meeting contrary to law. The Governor General of Ireland released him at once, and his father called him home. But when he refused to give up associating with Quakers, his father turned him out of his home. After a year he became a Quaker preacher and writer.

He published a pamphlet setting forth that Quakerism was original Christianity. He did not confine himself to that, but in the style of the times he attacked every other form of Christianity as vile. His next pamphlet attacked other denominations so violently, especially the doctrines held by Anglicans and Puritans, that the Bishop of London had him arrested and confined in the Tower of London. He spent nine months in the Tower, and all the

influence which his father's friends could exert in his behalf did not avail to secure his freedom. While he was in prison, he did as Sir Walter Raleigh had done before him in that very Tower—he wrote a book, perhaps his most famous: *No Cross; No Crown*. It displayed a great deal of learning and much fine religious thought. But his style is not concise enough to make it good reading. Finally, through the intercession of the Duke of York, who was a great friend of his father's, he was released.

Within a year he was again arrested for attending an unlawful religious meeting. He refused to pay a fine, because, as he said, the trial judges were violating the fundamental rights of Englishmen. He wrote a pamphlet and a complete account of the trial. He might have stayed in prison for ever, but his father, being in ill health and wanting to see his son before he should die, paid the fine and sent for him to come home.

At his father's death, he inherited a large estate in Ireland and some property in England. His income may have amounted to as much as thirty thousand dollars a year in our present money. But he went about on missionary trips, preaching and helping the poor Quakers wherever he found them in trouble. Again he was arrested and ordered to take the oath of allegiance. But it was one of his religious principles not to take an oath. While he spent six months in prison, amidst unspeakable conditions of filth and vileness, he wrote a pamphlet advocating complete religious liberty and holding up the example of little Holland. He pointed out that not only was it right to give everybody religious liberty, but also that it paid, for Holland was enjoying great peace and prosperity.

After his release from prison, he made a journey through Holland and Germany. He was a good linguist, being able to read, write, and speak French, Dutch, and German. Upon his return, he married a young Quaker

lady of wealth, Guli Springett. For a year he and his bride lived happily on their country estate in central England.

In the summer of 1677 Penn, accompanied by George Fox and several other Quaker preachers, made his second visit to Germany. They spent three months there, preaching and distributing their pamphlets, and their efforts were successful.

When he returned home, he found the country stirred up at the apparent efforts of King Charles II to restore Roman Catholicism. Things were growing worse. Titus Oates claimed to reveal a plot against Parliament. The effect was that the officials enforced the laws against dissenters, people who would not attend the State Church, more rigorously than ever. At this time Penn published a pamphlet that showed courage and good sense, "An Address to Protestants of All Persuasions." In it he urged that they should revive the spirit of liberty of conscience for all persons; that Protestants could not hope to be happy so long as they continued to oppress people for their religion, the very thing the Protestants had complained of in the Roman Catholic church.

After these troublous times through which he had passed safely, he asked the King to give him a grant of land in America, in payment of sixteen thousand pounds sterling which the King owed his father. Long before this the Quakers had talked of buying a tract of land in America. Penn and others had secured the proprietorship of the Jerseys, and Quakers had gradually been moving out there. But Penn thought that a large tract of his own would give him a chance to try "a holy experiment" in government based upon primitive Christianity, without the use of force. On the 4th of March 1681 the King signed the charter, giving him forty thousand acres of land. It gave him great powers but compelled him to maintain representative government in the territory.

During the year 1682 Penn spent much time in conferring with various persons about the form of government which the new colony was to have. The Pennsylvania Historical Society has twenty different drafts of a constitution which he considered before adopting the final form. His constitution was the first one to contain a provision describing how it might be amended. It prescribed a method for impeachment of officers which is now the form generally used in America.

He set out for Pennsylvania, in the good ship "Welcome," that summer, arriving at what is now Chester, Pennsylvania, in October 1682. There he spent the winter. In the spring of 1683 he began to live in Philadelphia, the new city he had founded. In June of this year he made one of several treaties with the Indians. His predecessors the Swedes had made a treaty with the Indians and had lived up to it faithfully. He too lived up to his promise. By Christmas of 1683 three thousand settlers had arrived.

In August 1684 he started back to England because of a boundary dispute between himself and Lord Baltimore. The controversy was not settled in his lifetime. It kept him in England, and since he was there at court, he became more and more interested in side issues, securing favors for people, and becoming involved in politics, to his own financial hurt.

While Penn was playing the courtier at the royal court, Charles II died, and James II, the Roman Catholic, ascended the throne. His former kindness to Admiral Penn and to William completely won William Penn over. He became an ardent supporter of James. He failed to realize that King James was more interested in restoring the Roman Catholic religion to its old place in England than in securing complete liberty of conscience for all persons. This drew upon Penn much suspicion. He was believed to be a Jesuit priest in disguise. In December

1688 William of Orange son-in-law of King James entered London and drove James out. William Penn as a supporter of James might have been expected to run away to France with the royal refugees, or to hurriedly go to King William and ask his favor. He did neither, believing that his honesty of intentions was sufficient. During the next few years there was a good deal of plotting to bring James back. Penn's name was always connected with it, so that he was repeatedly arrested. Finally he was obliged to flee from London and spend three years in hiding. At the end of that time, he was pardoned, in 1693.

In August 1694, King William returned the province of Pennsylvania to Penn (after having taken it away in 1692). Although he would have liked to go straight to America, he was now unable to do so on account of financial difficulties. He was not able to go until five years later, in 1699. While he was in Pennsylvania everything went well, but when he was gone, everything went wrong. In 1701, learning that Parliament was proposing to abolish all privately owned "proprietary colonies," he went back to England in order exert his influence against this measure.

Again it took a long time; again he ran into debt; he was imprisoned and then released again through the help of friends. But he never saw his land again. If he had only stayed in Pennsylvania on his first trip out, his life might have been much happier.

He died in England in 1716.

15

Penn's Message to His Father from Prison, 1668

All is well. My prison shall be my grave, before I will budge a jot; for I owe my conscience to no mortal man; I have no need to fear; God will make amends for all; they are mistaken in me; I value not their threats, for they shall know that I can

weary out their malice and peevishness. In me they shall behold a resolution above fear; conscience above cruelty. . . . Neither great nor good things are ever attained without loss and hardships. He that would reap and not labor, must faint with the wind and perish in disappointments. But an hair of my head shall not fall without the Providence of my Father that is over all.

16

As the Lord gave me this province over all and great opposition . . . I would not abuse His love, nor act unworthy of his providence, and so, defile what came to me clean. No; let the Lord guide me by His wisdom, and preserve me, to honor His name and serve His truth and people, that an example and standard may be set up to the nations. . . .

17

From Penn's Constitution

In reverence to God, the father of light and spirits, the author as well as the object of all divine knowledge, faith, and workings, I do, for me and mine, declare and establish for the first fundamental of the government of my province, that every person that doth and shall reside there shall have and enjoy the free profession of his or her faith and exercise of worship toward God, in such way and manner as every person shall in conscience believe is most acceptable to God.

All persons who confess the one Almighty and eternal God to be the Creator, Upholder, and Ruler of the world, and who hold themselves obliged in conscience to live peaceably and justly in society, are in no ways to be molested for their religious persuasions and practice, nor to be compelled at any time to frequent any religious place or ministry whatever.

18

From His Letter to the Indians

The great God, who is the power and wisdom that made you and me, incline your hearts to righteousness, love, and peace. This I send to assure you of my love, and to desire you to

love my friends; and when the great God brings me among you, I intend to order all things in such a manner that we may all live in love and peace, one with another, which I hope the great God will incline both me and you to do. I seek nothing but the honor of his name, and that we, who are his workmanship, may do that which is well pleasing to him. . . . So I rest in the love of God that made us.

19

From Penn's Letter to Friends in England, 1683

When the purchase was agreed, great promises passed between us, of kindness and good neighborhood, and that the Indians and English must live in love as long as the sun gives light; which done, another (chieftain) made a speech to all the Indians, in the name of all Sachamakan, or kings, first to tell them what was done; next, to charge and command them to love the Christians, and particularly, to live in peace with me and the people under my government. That many governors had been in the river, but that no governor had come himself to live and stay here before; and having now such a one that had treated them well, they should never do him or his any wrong. At every sentence of which they shouted and said, Amen, in their way.

20

Instructions of Queen Christina of Sweden to the Governor of her Swedish and German Lutheran Subjects, Who Made Settlements in Pennsylvania and Delaware about 1640.

The wild nations bordering upon all sides, the governor shall understand how to treat with all humanity and respect, that no violence or wrong be done to them by Her Royal Majesty or Her subjects aforesaid; but he shall rather at every opportunity exert himself that the same wild people may gradually be instructed in the truths and worship of the Christian religion and in other ways be brought to civilization and good government, and in this manner be properly guided. Espe-

cially shall he seek to gain their confidence and impress upon their minds that neither he, the governor, nor his people and subordinates are come into these parts to do them any wrong or injury, but much more for the purpose of furnishing them such things as they may need for the ordinary wants of life, and also for such things as are found among them which they cannot themselves make for their use or buy or exchange.

21

Letter of Charles Christian Springer, Swedish Lutheran Schoolmaster and Lay-reader at Wiccacoe (Pennsylvania) to an Official in Sweden, 1693

Your unexpected and welcome letter, dated Gottenberg, 16th of November 1692, came to hand the 23d of May 1693, and made us heartily rejoice that it had pleased Almighty God, through that young man Andrew Prinz, to make known our condition to our friends in Sweden. We rejoice that His Majesty doth still bear unto us a tender and a Christian care. Therefore, we do heartily desire, since it hath pleased His Majesty graciously to regard our wants, that there may be sent unto us two Swedish ministers, who are well learned in the Holy Scriptures, and who may be able to defend them and us against all false opposers, so that we may preserve our true Lutheran faith, which if called to suffer for our faith, we are ready to seal with our blood. We also request that those ministers be men of good moral lives and characters, so that they may instruct our youths by their example and lead them into a virtuous and pious way of life.

Further, it is our humble desire that you would be pleased to send us three books of sermons, twelve Bibles, forty-two psalm books, one hundred tracts, with two hundred catechisms, and as many primers, for which, when received, we promise punctual payment at such place as you may think fit to order. We do also promise a proper maintenance to the ministers who may be sent to us; and when this letter is gone, it is our intention to buy a piece of land that shall belong to the church and upon which the ministers may live.

As to what concerns our situation in this country, we are for

the most part husbandmen. We plow and sow and till the ground; and as to our meat and drink, we live according to our old Swedish custom. This country is very rich and fruitful, and here grow all sorts of grain in plenty, so that we are richly supplied with meat and drink; and we send out yearly to our neighbors on this continent and the neighboring islands, bread, grain, flour and oil. We have here also all sorts of beasts, fowls, and fishes. Our wives and daughters employ themselves in spinning wool and flax, and many of them in weaving; so that we have reason to thank the Almighty for His manifold mercies and benefits. God grant that we may also have a good shepherd to feed us with His Holy Word and sacraments. We live also in peace and friendship with one another; and the Indians have not molested us for many years.

P. S. Send us also schoolmasters to see to it that the children of Sweden do not become heathen as they dwell among us.

22

From William Penn's Farewell Letter

And thou, Philadelphia, the virgin settlement of its province, named before thou wert born, what love, what care, what service and what travail has there been to bring thee forth and preserve thee from such as would abuse and defile thee. O that thou mayst be kept from the evil that would overwhelm thee; that, faithful to the God of mercies in the life of righteousness, thou mayst be preserved to the end. My soul prays to God for thee, that thou mayst stand in the day of trial, that thy children may be blessed of the Lord, and thy people saved by thy power. My love to thee has been great, and the remembrance of thee affects mine heart and mine eye. The God of eternal strength keep and preserve thee to His glory and peace.

IV

BENJAMIN FRANKLIN

23

*Franklin's Articles of Belief and Acts of Religion,
November 20, 1728*

FIRST PRINCIPLES

I believe there is one supreme, most perfect Being, Author and Father of the Gods themselves. For I believe that Man is not the most perfect Being but one, rather that as there are many Degrees of Beings his Inferiors, so there are many Degrees of Beings superior to him.

Also, when I stretch my Imagination thro' and beyond our System of Planets, beyond the visible fix'd Stars themselves, into that Space that is every Way infinite, and conceive it fill'd with Suns like ours, each with a Chorus of Worlds forever moving round him, then this little Ball on which we move, seems, even in my narrow Imagination, to be almost Nothing, and myself less than nothing, and of no sort of Consequence.

When I think thus, I imagine it great Vanity in me to suppose, that the *Supremely Perfect* does in the least regard such an inconsiderable Nothing as Man. More especially, since it is impossible for me to have any positive clear idea of that which is infinite and incomprehensible, I cannot conceive otherwise than that he *the infinite Father* expects or requires no Worship or Praise from us, but that he is even infinitely above it.

But, since there is in all Men something like a natural principle, which inclines them to DEVOTION, or the Worship of some unseen Power;

And since Men are endued with Reason superior to all other Animals, that we are in our World acquainted with;

Therefore I think it seems required of me, and my Duty as a Man, to pay Divine Regards to SOMETHING.

I conceive, then, that the INFINITE has created many beings or Gods, vastly superior to Man, who can better conceive his Perfections than we, and return him a more rational and glorious Praise.

As, among Men, the Praise of the Ignorant or of Children is not regarded by the ingenious Painter or Architect, who is rather honour'd and pleas'd with the approbation of Wise Men & Artists.

It may be that these created Gods are immortal; or it may be that after many Ages, they are changed, and others Supply their Places.

Howbeit, I conceive that Each of these is exceeding wise and good, and very powerful; and that Each has made for himself one glorious Sun, attended with a beautiful and admirable System of Planets.

It is that particular Wise and good God, who is the author and owner of our System, that I propose for the object of my praise and adoration.

For I conceive that he has in himself some of those Passions he has planted in us, and that, since he has given us Reason whereby we are capable of observing his Wisdom in the Creation, he is not above caring for us, being pleas'd with our Praise, and offended when we slight him, or neglect his Glory.

I conceive for many Reasons, that he is a *good Being*; and as I should be happy to have so wise, good, and powerful a Being my Friend, let me consider in what manner I shall make myself most acceptable to him.

Next to the Praise resulting from and due to his Wisdom, I believe he is pleas'd and delights in the Happiness of those he has created; and since without Virtue Man can have no Happiness in this World, I firmly believe he delights to see me Virtuous, because he is pleased when he sees Me Happy.

And since he had created many Things, which seem purely design'd for the Delight of Man, I believe he is not offended, when he sees his children solace themselves in any manner of pleasant exercises and Innocent Delights; and I think no Pleasure innocent, that is to Man hurtful.

I *love* him therefore for his Goodness, and I *adore* him for his Wisdom.

Let me then not fail to praise my God continually, for it is his Due, and it is all I can return for his many Favours and great Goodness to me, and let me resolve to be virtuous, that I may be happy, that I may please Him, who is delighted to see me happy. Amen!

ADORATION

PREL. Being mindful that before I address the Deity, my soul ought to be calm and serene, free from Passion and Perturbation, or otherwise elevated with Rational Joy and Pleasure, I ought to use a Countenance that expresses a filial Respect, mixed with a kind of Smiling, that Signifies inward Joy, and Satisfaction, and Admiration.

O wise God, my good Father!

Thou beholdest the sincerity of my Heart and of my Devotion; Grant me a Continuance of thy Favour!

1. O Creator, O Father, I believe that thou art Good, and that thou art *pleas'd with the pleasure* of thy children.—Praised be thy name for Ever!

2. By thy Power hast thou made the glorious Sun, with his attending Worlds; from the energy of thy mighty Will, they first received [their prodigious] motion, and by thy Wisdom hast thou prescribed the wondrous Laws, by which they move.—Praised be thy name for Ever!

3. By thy Wisdom hast thou formed all Things. Thou hast created Man, bestowing Life and Reason, and placed him in Dignity superior to thy other earthly creatures.—Praised by thy name for Ever!

4. Thy Wisdom, thy Power, and thy Goodness are everywhere clearly seen; in the air and in the water, in the Heaven and on the Earth; Thou providest for the various winged Fowl, and the innumerable Inhabitants of the Water; thou givest Cold and Heat, Rain and Sunshine, in their Season, & to the Fruits of the Earth Increase.—Praised be thy name for Ever!

5. Thou abhorrest in thy Creatures Treachery and Deceit, Malice, Revenge, [*intemperance*,] and every other hurtful Vice; but Thou are a Lover of Justice and Sincerity, of Friendship and Benevolence, and every Virtue. Thou art my Friend,

my Father, and my Benefactor.—Praised be thy name, O God, for Ever! Amen!

[After this, is will not be improper to read part of some such Book as Ray's *Wisdom of God in the Creation*, or Blackmore *on the Creation*, or the Archbishop of Cambray's *Demonstration on the Being of a God*, &c., or else spend some Minutes in a serious Silence, contemplating on those Subjects.]

Then sing

MILTON'S HYMN TO THE CREATOR

[Here follows the Reading of some Book, or part of a Book, Discoursing on and exciting to Moral Virtue.]

PETITION

Inasmuch as by Reason of our Ignorance We cannot be certain that many Things, which we often hear mentioned in the Petitions of Men to the Deity, would prove real Goods, if they were in our Possession, and as I have reason to hope and believe that the Goodness of my Heavenly Father will not withhold from me a suitable share of Temporal Blessings, if by a Virtuous and holy life I conciliate his Favour and Kindness, Therefore I presume not to ask such things, but rather humbly and with a Sincere Heart, express my earnest desire that he would graciously assist my Continual Endeavors and Resolutions of eschewing Vice and embracing Virtue; which Kind of Supplications will *at least be thus far beneficial, as they remind me* in a solemn manner of my Extensive duty.

That I may be preserved from Atheism & Infidelity, Impiety, and Profaneness, and, in my Addresses to Thee, carefully avoid Irreverence and ostentation, Formality and odious Hypocrisy,—Help me, O Father!

That I may be loyal to my Prince, and faithful to my country, careful for its good, valiant in its defence, and obedient to its Laws, abhorring Treason as much as Tyranny,—Help me, O Father!

That I may to those above me be dutiful, humble, and submissive; avoiding Pride, Disrespect, and Contumacy,—Help me, O Father!

That I may to those below me be gracious, Condescending,

and Forgiving, using Clemency, protecting *innocent Distress*, avoiding Cruelty, Harshness, and oppression, Insolence, and unreasonable Severity,—Help me, O Father!

That I may refrain from Censure, Calumny and Detraction; that I may avoid and abhor Deceit and Envy, Fraud, Flattery, and Hatred, Malice, Lying, and Ingratitude,—Help me, O Father!

That I may be sincere in Friendship, faithful in trust, and Impartial in Judgment, watchful against Pride, and against Anger (that momentary Madness),—Help me, O Father!

That I may be just in all my Dealings, temperate in my Pleasures, full of Candour and Ingenuity, Humanity and Benevolence,—Help me, O Father!

That I may be grateful to my Benefactors, and generous to my Friends, exercising Charity and Liberality to the Poor, and Pity to the Miserable,—Help me, O Father!

That I may avoid Avarice and Ambition, Jealousie, and Intemperance, Falsehood, Luxury, and Lasciviousness,—Help me, O Father!

That I may possess Integrity and Evenness of Mind, Resolution in Difficulties, and Fortitude under Affliction; that I may be punctual in performing my promises, Peaceable and prudent in my Behaviour,—Help me, O Father!

That I may have Tenderness for the Weak, and reverent Respect for the Ancient; that I may be kind to my Neighbours, good-natured to my Companions, and hospitable to Strangers,—Help me, O Father!

That I may be averse to Talebearing, Backbiting, Detraction, Slander, & Craft, and overreaching, abhor Extortion, Perjury, and every kind of wickedness,—Help me, O Father!

That I may be honest and open-hearted, gentle, merciful, and good, cheerful in spirit, rejoicing in the Good of others,—Help me, O Father!

That I may have a constant regard to Honour and Probity, that I may possess a perfect innocence and a good Conscience, and at length become truly Virtuous and Magnanimous,—Help me, good God; help me, O Father!

And forasmuch as ingratitude is one of the most odious of

vices, let me not be unmindful gratefully to acknowledge the favours I receive from Heaven.

THANKS

For peace and liberty, for food and raiment, for corn, and wine, and milk, and every kind of healthful nourishment,—Good God, I thank thee!

For the common benefits of air and light; for useful fire and delicious water,—Good God, I thank thee!

For knowledge, and literature, and every useful art, for my friends and their prosperity, and for the fewness of my enemies,—Good God, I thank thee!

For all thy innumerable benefits; for life, and reason, and the use of speech; for health, and joy, and every pleasant hour.—My good God, I thank thee! (*Writings of Benjamin Franklin*, ed. by Albert Henry Smyth, Vol. II, pp. 92-100.)

24

Letter of Franklin to Miss Jane Franklin Mecom

July 28, 1743

Dearest sister Jenny: I took your admonition very kindly, and was far from being offended at you for it. If I say anything about it to you, it is only to rectify some wrong opinions you seem to have entertained of me; and this I do only because they give you some uneasiness, which I am unwilling to be the occasion of. You express yourself, as if you thought I was against the worshipping of God, and doubt that good works would merit heaven; which are both fancies of your own, I think, without foundation. I am so far from thinking that God is not to be worshipped, that I have composed and wrote a whole book of devotions for my own use; and I imagine there are few if any in the world so weak as to imagine that the little good we can do here can merit so vast a reward hereafter.

There are some things in your New England doctrine and worship, which I do not agree with; but I do not therefore condemn them, or desire to shake your belief or practice of them. We may dislike things that are nevertheless right in them—

selves. I would only have you make me the same allowance, and have a better opinion both of morality and your brother. Read the pages of Mr. Edward's late book, entitled "Some Thoughts concerning the Present Revival of Religion in New England," from 367 to 375, and when you judge of others, if you can perceive the fruit to be good, don't terrify yourself that the tree may be evil; but be assured it is not so, for you know who has said, "Men do not gather grapes of thorns and figs of thistles." I have no time to add, but that I shall always be your affectionate brother,

B. FRANKLIN

P. S. It was not kind in you, when your sister commended good works, to suppose she intended it a reproach to you. It was very far from her thoughts. (*Ibid.*, Vol. II, pp. 237-38.)

25

From a Letter of Franklin to Josiah Quincy

September 11, 1783

I lament with you the many Mischiefs, the injustices, the Corruption of Manners, &c., &c., that attended a depreciating Currency. It is some Consolation to me, that I wash'd my Hands of the Evil by predicting it in Congress, and proposing Means, that would have been effectual to prevent it if they had been adopted. Subsequent Operations that I have executed, demonstrate that my Plan was practicable. But it was unfortunately rejected. Considering all our Mistakes and Mismanagements, it is wonderful we have finished our Affairs so well, and so soon. Indeed I am wrong in using that Expression, *We have finish'd our Affairs so well*. Our Blunders have been many, and they serve to manifest the Hand of Providence more clearly in our Favour; so that we may much more properly say, *These are thy Doings, O Lord, and they are marvellous in our Eyes*. (Vol. IX, pp. 93-94.)

26

Letter of Franklin to William Strahan, England

Passy, France, August 19, 1784

[After talking humorously about the success of the Ameri-

can revolution.] But after all, my dear friend, do not imagine that I am vain enough to ascribe our success to any superiority in any of those points [bravery, military skill]. I am too well acquainted with all the springs and levers of our machine, not to see that our human means were unequal to our undertaking, and that if it had not been for the justice of our course, and the consequent interposition of Providence, in which we had faith, we must have been ruined. If I had ever been an atheist, I should now have been convinced of the being and government of a Deity! It is he who abases the proud and favors the humble. May we never forget his goodness to us, and may our future conduct manifest our gratitude. . . .

27

Franklin's Motion for Prayers in the Continental Convention

June 28, 1787

MR. PRESIDENT,

The small Progress we have made, after four or five Weeks' close Attendance and continual Reasonings with each other, our different Sentiments on almost every Question, several of the last producing as many *Noes* as *Ayes*, is, methinks, a melancholy Proof of the Imperfection of the Human Understanding. We indeed seem to *feel* our own want of political Wisdom, since we have been running all about in Search of it. We have gone back to ancient History for Models of Government, and examin'd the different Forms of those Republics, which, having been originally form'd with the Seeds of their own Dissolution, now no longer exist; and we have view'd modern States all round Europe, but find none of their Constitutions suitable to our Circumstances.

In this Situation of this Assembly, groping, as it were, in the dark to find Political Truth, and scarce able to distinguish it when presented to us, how has it happened, Sir, that we have not hitherto once thought of humbly applying to the Father of Lights to illuminate our Understandings? In the Beginning of the Contest with Britain, when we were sensible of Danger, we had daily Prayers in this Room for the Divine Protection.

Our Prayers, Sir, were heard;—and they were graciously answered. All of us, who were engag'd in the Struggle, must have observed frequent Instances of a superintending Providence in our Favour. To that kind Providence we owe this happy Opportunity of Consulting in Peace on the Means of establishing our future national Felicity. And have we now forgotten that powerful Friend? or do we imagine we no longer need its assistance? I have lived, Sir, a long time; and the longer I live, the more convincing proofs I see of this Truth, *that GOD governs in the Affairs of Men*. And if a Sparrow cannot fall to the Ground without his Notice, is it probable that an Empire can rise without his Aid? We have been assured, Sir, in the Sacred Writings, that “except the Lord build the House, they labour in vain that build it.” I firmly believe this; and I also believe that, without his concurring aid, we shall succeed in this political Building no better than the Builders of Babel; we shall be divided by our little, partial, local Interests, our Projects will be confounded, and we ourselves shall become a Reproach and a Bye-word down to future Ages. And, what is worse, Mankind may hereafter, from this unfortunate Instance, despair of establishing Government by human Wisdom, and leave it to Chance, War, and Conquest.

I therefore beg leave to move,

That henceforth Prayers, imploring the Assistance of Heaven and its Blessing on our Deliberations, be held in this Assembly every morning before we proceed to Business; and that one or more of the Clergy of this city be requested to officiate in that Service.

28

From Franklin's Letter to Ezra Stiles, President of Yale College

March 9, 1790

You desire to know something of my Religion. It is the first time I have been questioned upon it. But I cannot take your Curiosity amiss, and shall endeavour in a few Words to gratify it. Here is my Creed. I believe in one God, Creator

of the Universe. That he governs it by his Providence. That he ought to be worshipped. That the most acceptable Service we render to him is doing good to his other Children. That the soul of Man is immortal, and will be treated with Justice in another Life respecting its Conduct in this. These I take to be the fundamental Principles of all sound Religion, and I regard them as you do in whatever Sect I meet with them.

As to Jesus of Nazareth, my Opinion of whom you particularly desire, I think the System of Morals and his Religion, as he left them to us, the best the World ever saw or is likely to see; but I apprehend it has received various corrupting Changes, and I have, with most of the present Dissenters in England, some Doubts as to his Divinity; tho' it is a question I do not dogmatize upon, having never studied it, and think it needless to busy myself with it now, when I expect soon to have an Opportunity of knowing the Truth with less Trouble. I see no harm, however, in its being believed, if that Belief has the good Consequence, as probably it has, of making his Doctrines more respected and better observed; especially as I do not perceive, that the Supreme takes it amiss, by distinguishing the Unbelievers in his Government of the World with any peculiar Marks of his Displeasure.

I shall only add, respecting myself, that, having experienced the Goodness of that Being in conducting me prosperously thro' a long life, I have no doubt of its Continuance in the next, though without the smallest conceit of meriting such Goodness. My Sentiments on this Head you will see in the Copy of an old Letter enclosed, which I wrote in answer to one from a zealous Religionist, whom I had relieved in a paralytic case by electricity, and who being afraid I should grow proud upon it, sent me his serious though rather impertinent Caution. I send you also the Copy of another Letter, which will show something of my Disposition relating to Religion. With great and sincere Esteem and Affection, I am, Your obliged old Friend and most humble Servant.

V

GEORGE WASHINGTON

29

From a Letter to Horatio Sharp, Governor of Maryland

April 24, 1754

I ought first to have begged Pardon of Your Excellency for this liberty of writing, as I am not happy enough to be ranked among those of your acquaintance. It was the glowing zeal I owe my country that influenced me to impart these advices and my inclination prompted me to do it to you, as I know you are solicitous for the public weal (welfare) and warm in this interesting cause—that should rouse from the lethargy we have fallen into, the heroick spirit of every free-born Englishman to attest the rights and privileges of our king and rescue from the invasions of a usurping enemy, our Majesty's property, his dignity, and land. (*The Writings of George Washington*, edited by Paul Leicester Ford, Vol. I, p. 49.)

30

From a Letter to Gov. Dinwiddie of Virginia

June 3, 1754

I proposed to the [Indian] Haf King sending their women and children into the Inhabitants, for—as they must be supported by us—it may be done at less expense there than here; besides this, there may be another good attend it, their children may imbibe the principles of love and friendship in a stronger degree, which if taken when young is generally more firm and lasting. . . .

31

From a Letter to His Brother, John A. Washington

July 18, 1755

As I have heard, since my arrival at this place, a circum-

stantial account of my death and dying speech, I take this early opportunity of contradicting the first and of assuring you that I have not yet composed the second. But, by the all-powerful dispensations of Providence, I have been protected beyond all human probability and expectation; for I had four bullets through my coat, and two horses shot under me, yet escaped unhurt, altho' death was leveling my companions on every side of me.

32

Letter to His Wife

Philadelphia, June 18, 1775

My Dearest: I am now set down to write to you on a subject, which fills me with inexpressible concern, and this concern is greatly aggravated and increased, when I reflect upon the uneasiness I know it will give you. It has been determined in Congress, that the whole army raised for the defence of the American cause shall be put under my care, and that it is necessary for me to proceed immediately to Boston to take upon me the command of it.

You may believe me, my dear Patsy, when I assure you, in the most solemn manner, that, so far from seeking this appointment, I have used every endeavor in my power to avoid it, not only from my unwillingness to part with you and the family, but from a consciousness of its being a trust too great for my capacity, and that I should enjoy more real happiness in one month with you at home, than I have the distant prospect of finding abroad, if my stay were to be seven times seven years. But as it has been a kind of destiny, that has thrown me upon this service, I shall hope that my undertaking it is designed to answer some good purpose. You might, and I suppose did perceive, from the tenor of my letters, that I was apprehensive I could not avoid this appointment, as I did not pretend to intimate when I should return. That was the case. It was utterly out of my power to refuse this appointment, without exposing my character to such censures, as would have reflected dishonor upon myself, and given pain to my friends. This, I am sure, could not, and ought not, to be pleasing to you, and must have lessened me considerably in my own

esteem. I shall rely, therefore, confidently on that Providence, which has heretofore preserved and been bountiful to me, not doubting but that I shall return safe to you in the fall. I shall feel no pain from the toil or the danger of the campaign; my unhappiness will flow from the uneasiness I know you will feel from being left alone. I therefore beg, that you will summon your whole fortitude, and pass your time as agreeably as possible. Nothing will give me so much sincere satisfaction as to hear this, and to hear it from your own pen. My earnest and ardent desire is, that you would pursue a tolerable degree of tranquillity; as it must add greatly to my uneasy feelings to hear, that you are dissatisfied or complaining at what I really could not avoid.

33

*From an Answer to an Address from the Provincial
Congress of Massachusetts*

July 4, 1775

I most sincerely thank you, Gentlemen, for your declaration of readiness at all times to assist me in the discharge of the duties of my station. They are so complicated and extended, that I shall need the assistance of every good man, and lover of his country. I therefore repose the utmost confidence in your aid.

In return for your affectionate wishes to myself, permit me to say, that I earnestly implore that divine Being, in whose hands are all human events, to make you and your constituents as distinguished in private and public happiness, as you have been by ministerial oppression, and public and private distress.

34

Extract from His Orderly Book

July 16, 1775

The Continental Congress having earnestly recommended, that "Thursday next the 20th Instant, be observed by the Inhabitants of all the English Colonies upon this Continent; as a Day of public Humiliation, Fasting and Prayer; that

they may with united Hearts & Voice, unfeignedly confess their Sins before God, and supplicate the all wise and merciful disposer of events, to avert the Desolation and Calamities of an unnatural War." The General orders, that Day to be religiously observed by the Forces under his Command, exactly in manner directed by the proclamation of the Continental Congress. It is therefore strictly enjoined on all Officers and Soldiers, (not upon duty) to attend Divine Service, at the accustomed places of worship, as well in the Lines, as the Encampments and Quarters; and it is expected, that all those who go to worship, do take their Arms, Ammunition and Accoutrements, & are prepared for immediate Action if called upon. If in the Judgment of the Officers, the Works should appear to be in such forwardness as the utmost security of the Camp requires, they will command their men to abstain from all Labor upon that solemn day.

It was with much surprise and concern that the General in passing along the New Hampshire Lines yesterday, observed a most wanton, mischievous, and unprofitable abuse of property, in the Destruction of many valuable Trees, which were standing along the side of the road, out of the way of our works or guns, he therefore orders, that an effective stop be put to such practices for the future, or severe punishment will fall upon the Transgressors of this order. (Vol. III, p. 26, footnote.)

35

From a Letter to Governor Trumbull of Connecticut

July 18, 1775

Allow me to return you my sincere thanks, for the kind wishes and favorable sentiments expressed in yours of the 13th instant. As the cause of our common country calls us both to an active and dangerous duty, I trust that Divine Providence, which wisely orders the affairs of men, will enable us to discharge it with fidelity and success. The uncorrupted choice of a brave and free people has raised you to deserved eminence. That the blessings of health, and the still greater blessing of long continuing to govern such a people, may be yours. (Vol. III, p. 27, footnote.)

36

From a Letter to His Excellency General Howe

December 18, 1775

I must take the liberty of assuring you that whatever treatment Colonel Allen receives, whatever fate he undergoes, such exactly shall be the treatment and fate of Brigadier Prescott now in our hands. The law of retaliation is not only justifiable in the eyes of God and man, but absolutely a duty which in our present circumstances we owe to our relations, friends, and fellow-citizens. (Vol. III, p. 283.)

37

From a Letter to Joseph Reed, His Former Secretary

January 4, 1776

It is easier to conceive than to describe the situation of my mind for some time past, and my feelings under our present circumstances. Search the vast volumes of history through, and I much question whether a case similar to ours is to be found; to wit, to maintain a post against the flower of the British troops for six months together, without—and at the end of them to have one army disbanded and another to raise within the same distance of a reinforced enemy. It is too much to attempt. What may be the final issue of the last manoeuvre, time only can tell. I wish this month was well over our heads. The same desire of retiring into a chimney-corner seized the troops of New Hampshire, Rhode Island, and Massachusetts, (so soon as their time expired,) as had worked upon those of Connecticut, notwithstanding many of them made a tender of their services to continue, till the lines could be sufficiently strengthened. We are now left with a good deal less than half raised regiments, and about five thousand militia, who only stand engaged to the middle of this month; when, according to custom, they will depart, let the necessity of their stay be never so urgent. Thus it is, that for more than two months past, I have scarcely emerged from one difficulty before I have [been] plunged into another. How it will end, God in his great goodness will direct. I am thankful for his protection to this time. (Vol. III, p. 318.)

*From an Answer to an Address from the General
Assembly of Massachusetts*

That the metropolis of your colony is now relieved from the cruel and oppressive invasions of those, who were sent to erect the standard of lawless domination, and to trample on the rights of humanity, and is again open and free for its rightful possessors, must give pleasure to every virtuous and sympathetic heart; and its being effected without the blood of our soldiers and fellow-citizens must be ascribed to the interposition of that Providence, which has manifestly appeared in our behalf through the whole of this important struggle, as well as to the measures pursued for bringing about the happy event.

May that Being, who is powerful to save, and in whose hands is the fate of nations, look down with an eye of tender pity and compassion upon the whole of the United Colonies; may He continue to smile upon their counsels and arms, and crown them with success, whilst employed in the cause of virtue and manhood. May this distressed colony and its capital, and every part of this wide extended continent, through His divine favor, be restored to more than their former lustre and once happy state, and have peace, liberty, and safety secured upon a solid, permanent, and lasting foundation. (Vol. III, pp. 499-500.)

From a Letter to the New York Convention

August 17, 1776

When I consider, that the city of New York will in all human probability very soon be the scene of a bloody conflict, I cannot but view the great numbers of women, children, and infirm persons remaining in it, with the most melancholy concern. When the men-of-war passed up the river, the shrieks and cries of these poor creatures running every way with their children, were truly distressing, and I fear they will have an unhappy effect on the ears and minds of our young and inexperienced soldiery. Can no method be devised for their removal? Many doubtless are of ability to remove themselves, but there are others in a different situation. Some pro-

vision for them afterwards would also be a necessary consideration. It would relieve me from great anxiety, if your honorable body would immediately deliberate upon it, and form and execute some plan for their removal and relief; in which I will coöperate and assist to the utmost of my power. (Vol. IV, p. 347.)

40

*From a Letter to the Officers and Soldiers of the
Pennsylvania Association*

August 8, 1776

The honor and safety of our bleeding country, and every other motive that can influence the brave and heroic patriot, call loudly upon us, to acquit ourselves with spirit. In short, we must now determine to be enslaved or free. If we make freedom our choice, we must obtain it by the blessing of Heaven on our united and vigorous efforts.

I salute you, Gentlemen, most affectionately, and beg leave to remind you, that liberty, honor, and safety are all at stake; and I trust Providence will smile upon our efforts, and establish us once more, the inhabitants of a free and happy country. I am, Gentlemen, your most humble servant. (Vol. IV, p. 331.)

41

Extract from a Letter to Bryan Fairfax, a Loyalist

March 1, 1778

Your favor of the 8th of December came safe to my hands, after a considerable delay on its passage. The sentiments you have expressed to me in this letter are highly flattering, meriting my warmest acknowledgments, as I have too good an opinion of your sincerity and candor to believe you are capable of unmeaning professions, and speaking a language foreign to your heart. The friendship, which I ever professed and felt for you, met with no diminution from the difference in our political sentiments. I know the rectitude of my own intentions, and, believing in the sincerity of yours, lamented, though I did not condemn, your renunciation of the creed I had adopted. Nor do I think any person or power ought to do it, whilst your conduct is not opposed to the general interest

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of the people, and the measures they are pursuing; the latter, that is, our actions, depending upon ourselves, may be controlled, while the powers of thinking, originating in higher causes, cannot always be moulded to our wishes.

The determinations of Providence are always wise, often inscrutable; and, though its decrees appear to bear hard upon us at times, is nevertheless meant for gracious purposes. In this light I cannot help viewing your late disappointment; for if you had been permitted to have gone to England, unrestrained even by the rigid oaths, which are administered on those occasions, your feelings as a husband, parent &c, must have been considerably wounded in the prospect of a long, perhaps lasting separation from your nearest relatives. What then must they have been, if the obligation of an oath had left you without a will? Your hope of being instrumental in restoring peace would prove as unsubstantial, as mist before the noon-day's sun, and would as soon dispel; for, believe me, Sir, Great Britain understood herself perfectly well in this dispute, but did not comprehend America. (Vol. VI, pp. 389-391.)

42

From a Letter to L. Carter

May 30, 1778

To paint the distresses and perilous situation of this army in the course of last winter, for want of cloaths, provisions, and almost every other necessary, essential to the well-being, (I may say existence,) of an army, would require more time and an abler pen than mine; nor, since our prospects have so miraculously brightened, shall I attempt it, or even bear it in remembrance, further than as a memento of what is due to the great Author of all the care and good, that have been extended in relieving us in difficulties. (Vol. VII, p. 37.)

43

From a Letter to Brigadier General Nelson

August 20, 1778

It is not a little pleasing nor less wonderful to contemplate,

that after two years' manoeuvring and undergoing the strangest vicissitudes, that perhaps ever attended any one contest since the creation, both armies are brought back to the very point they set out from, and that which was the offending party in the beginning is now reduced to the use of the spade and pickaxe for defence. The hand of Providence has been so conspicuous in all this, that he must be worse than an infidel that lacks faith, and more than wicked, that has not gratitude enough to acknowledge his obligations. But it will be time enough for me to turn preacher, when my present appointment ceases; and therefore I shall add no more on the doctrine of Providence. (Vol. VII, p. 161.)

44

Washington's Proclamation at Cessation of Hostilities

April 19, 1783

The Commander-in-Chief orders the cessation of hostilities, between the United States and the King of Great Britain, to be publicly proclaimed tomorrow at twelve at the New Building; and that the Proclamation, which will be communicated herewith, be read tomorrow evening at the head of every regiment and corps of the army; after which the Chaplains with the several brigades will render thanks to Almighty God for all His mercies, particularly for His overruling the wrath of man to His glory, and causing the rage of war to cease among the nations. (Vol. X, p. 265.)

45

From Washington's Circular Letter to the Governors of the Thirteen States

I make it my earnest prayer, that God would have you and the state over which you preside, in his holy protection; that He would incline the heart of the citizens to cultivate a spirit of subordination and obedience to government; to entertain a brotherly affection and love for one another, for their fellow-citizens of the United States at large, and particularly for their brethren who have served in the field; and finally, that He

would most graciously be pleased to dispose us all to justice, to love mercy, and to demean ourselves with that charity, humility, and pacific temper of mind, which were the characteristics of the Divine Author of our blessed religion, and without an humble imitation of whose example in these things, we can never hope to be a happy nation. (Vol. X, p. 265.)

46

*Washington's Address to Congress Resigning His
Commission*

December 23, 1783

The great events on which my resignation depended, having at length taken place, I have now the honor of offering my sincere congratulations to Congress, and of presenting myself before them, to surrender into their hands the trust committed to me, and to claim the indulgence of retiring from the Service of my Country.

Happy in the confirmation of our Independence and Sovereignty, and pleased with the opportunity afforded the United States of becoming a respectable nation, I resign with satisfaction the appointment I accepted with diffidence; a diffidence in my abilities to accomplish so arduous a task, which, however, was superseded by a confidence in the rectitude of our cause, the support of the supreme Power of the Union, and the patronage of Heaven.

The successful termination of the war has verified the most sanguine expectations; and my gratitude for the interposition of Providence, and the assistance I have received from my Countrymen, increases with every review of the momentous contest.

While I repeat my obligations to the Army in general, I should do injustice to my own feelings not to acknowledge, in this place, the peculiar services and distinguished merits of the Gentlemen, who have been attached to my person during the war. It was impossible that the choice of confidential officers to compose my family should have been more fortunate. Permit me, Sir, to recommend in particular those, who have con-

tinued in Service to the present moment, as worthy of the favorable notice and patronage of Congress.

I consider it an indispensable duty to close this last solemn act of my official life, by commending the Interests of our dearest country to the protection of Almighty God, and those who have the superintendence of them to his holy keeping.

Having now finished the work assigned me, I retire from the great theatre of action; and, bidding an affectionate farewell to this august body, under whose orders I have so long acted, I here offer my commission, and take my leave of all the employments of public life. (Vol. X, pp. 338-9.)

47

*From a Letter to Randolph on the Occasion of His
Second Election*

But as the All-wise Disposer of events has hitherto watched over my steps, I trust that in the important one I may soon be called upon to take, he will mark the course so plainly as that I cannot mistake the way. (Vol. XII, p. 180.)

48

From His Farewell Address

Of all the disposition and habits, which lead to political prosperity Religion and morality are indispensable supports. . . . In vain would that man claim the tribute of Patriotism, who should labor to subvert these great Pillars of human happiness, these firmest props of the duties of Men and Citizens. . . . The mere Politician, equally with the pious men, ought to respect and cherish them. . . . A volume could not trace all their connections with private and public felicity. . . . Let it simply be asked where is the security for property, for reputation, for life, if the sense of religious obligation *desert* the oaths, which are the instruments of investigation in Courts of Justice. And let us with caution indulge the supposition, that morality can be maintained without religion. . . . Whatever may be conceded to the influence of refined education on minds of peculiar

structure . . . reason and experience both forbid us to expect, that national morality can prevail in exclusion of religious principle. . . .

'Tis substantially true, that virtue or morality is a necessary spring of popular government. . . . The rule indeed extends with more or less force to every species of Free Government. . . . Who that is a sincere friend to it can look with indifference upon attempts to shake the foundation of the fabric? . . . (Vol. XIII, p. 307.)

VII

CHARLES CARROLL OF CARROLLTON

49

Maryland was granted as a great estate to the Calvert family by King Charles I. They divided up the land into great parcels and gave it to their chief tenants. In April 1649, at the request of the Proprietor, the legislative assembly of the Colony passed the following resolution:

No person professing to believe in Jesus Christ shall from henceforth be anyways troubled, molested, or discountenanced for or in respect to his or her religion; nor in the free exercise thereof within this Province, nor in any way be compelled to the belief or exercise of any other religion against his or her consent. (*Charles Carroll of Carrollton*, p. 29.)

50

The first Charles Carroll came from Kings County, Ireland, and settled in Maryland in 1688. He became agent for the recent Proprietor, who granted him extensive lands. He also invested money inherited from his father. At his death Charles Carroll the immigrant left an estate of over seventy thousand acres. His son was known as Charles Carroll of Annapolis. He was a distinguished planter, banker, and merchant. He was much annoyed by the discrimination of the Protestant legislature. Although Maryland had been settled by Roman Catholics, the Protestants soon outnumbered them; a revolution followed; and thereafter the Assembly made laws

denying to Roman Catholics the right to vote and, placing other hardships upon them. Charles Carroll of Annapolis so resented these that in 1750 he contemplated leaving the colony and establishing himself in the French territory of Louisiana, on the west shore of the Mississippi. He sent his son Charles to France to get his college education.

Young Charles Carroll was born in 1737. In 1748 he was sent to Europe to study in Jesuit schools. Later he studied law in Paris for several years and then in London. He returned home at the age of twenty-eight after an absence of sixteen years devoted to getting an education superior to that of most of his contemporaries.

In the letters of Charles of Annapolis to his son we have some very valuable comments on the French and Indian War and other political events. About 1760 George Washington became acquainted with Charles Carroll of Annapolis and later with the son. When he visited the city he frequently dined with them.

The people of Maryland were indignant at this time over the arbitrary acts of their Governor, who imposed fees and tithes without the consent of the Assembly. In January 1773 there began to appear in the Maryland Gazette a series of articles signed "Antillon," written by the Secretary-General of the colony, defending the Governor's actions on legal grounds. Young Charles Carroll began a series of replies signed "First Citizen." The controversy extended through months. Carroll successfully defeated his older adversary and won public distinction.

In May 1774 the citizens of Annapolis met and adopted resolutions of sympathy for the people of Boston. In November they appointed a Committee of Forty-four to prevent importation of British goods, and to coöperate with other colonies. Charles Carroll was made a member of this committee. He was also elected to the Maryland "Provincial Convention" which took the place of the

royal government. From that time forth until 1800 he was always prominent in politics.

In February 1776 the Continental Congress appointed Benjamin Franklin, Samuel Chase, and Charles Carroll of Carrollton as a Commission to go to Canada and try to persuade the people of Quebec, most of them French Catholics, to join the thirteen colonies. Charles Carroll, being a Roman Catholic and having spent many years in France, was excellently suited for this difficult task. He took with him his kinsman, the Rev. John Carroll, who later became the first Roman Catholic bishop of Baltimore. On this trip Carroll and Franklin talked over ways and means of securing the aid of the King of France. Thus Carroll prepared Franklin for his mission to France.

In May 1776 Carroll was a member of the convention which drew up a constitution for Maryland. In June he helped pass a resolution instructing the Maryland delegates in the Continental Congress to vote for independence. He was elected an additional delegate and took his seat in Congress on July 18, 1776. The following day Congress adopted a resolution ordering a copy of the Declaration of Independence to be engrossed on parchment, so that the members could sign it. On August 2, 1776 Charles Carroll of Carrollton was the first member to sign it, at the request of the president, John Hancock. Of the fifty-two men who signed it, all but six were graduates of higher institutions of learning in Europe or America. Carroll was the wealthiest of them and he was the only Roman Catholic. On July 4, 1826 he and John Adams and Thomas Jefferson were the only survivors. The two latter died that day—the fiftieth anniversary. Carroll thus was left as the sole survivor.

On July 19, 1776 Carroll was appointed a member of the Board of War and Ordnance. The chairman, John Adams, wrote in his diary: "Resolved, That a member

be added to the Board of War. The member chosen Mr. Carroll. An excellent member whose education, manners and application to business and to study, do honor to his fortune, the first in America."

The commander-in-chief of the Army was directly responsible to the War Board. The opposition to Washington, which came largely from New England and which influenced John Adams a good deal, soon made itself felt in the Board. When the British took Philadelphia, the Continental Congress moved, first to Lancaster, and then to York, Pennsylvania. Carroll attended its sessions there. As a member of the War Board he spent much time with Washington in Valley Forge during the winter of 1777-78. During November Washington's enemies in Congress managed to appoint two former subordinates of Washington to the War Board, so that these were now his superiors. Carroll was made a member of a special committee of the War Board to visit the Army and reorganize it. For three months he spent much time at Valley Forge in consultation. Throughout this time he supported and encouraged Washington, who was passing through the severest trial of his life. The Conway Cabal collapsed; the people felt greater confidence in Washington than ever; and in April 1778 Congress placed greater power in his hands than before. In October 1778, after having been very active in Congress, Charles Carroll of Carrollton resigned his seat, because he felt he was needed in the Maryland legislature.

In December 1779 Carroll had written to Benjamin Franklin on the depreciation of the paper money issued by Congress. In 1781 it was so bad that Washington urged Congress to do something definite. A committee was appointed consisting of Robert Morris, the Philadelphia merchant who had formerly lived in Maryland, Charles Carroll of Carrollton, and Samuel Chase, also of

Maryland. They recommended that Congress make Morris its fiscal agent. He was appointed; and organizing the Bank of North America, he was able to check the depreciation of the currency. Mr. Carroll was constantly in consultation with him. One device they used was to ship tobacco to the West Indies, sell it for gold and silver coin to the Dutch merchants, who carried it to Europe, and take the money back to Morris, who used it to pay for supplies.

In 1787, when the question of adopting the Federal Constitution came up, Charles Carroll of Carrollton favored its adoption. He was elected one of the first United States Senators from Maryland. The French Revolution made Carroll all the stronger in his support of a stable government. He was much distressed by the conquests of Napoleon.

After 1800 he retired from politics and devoted himself vigorously to his business undertakings and the promotion of Maryland's agricultural and industrial progress. He was one of the founders of the Baltimore and Ohio Railroad. He died in 1832.

51

That the national religion was in danger under James the Second from his bigotry and despotic temper, the dispensing power assumed by him and every other part of his conduct clearly evince. The nation had a right to resist and so secure its civil and religious liberties. I am as averse to having a religion crammed down one's throat as a Proclamation. These are my political principles, in which I glory; principles not hastily taken up to serve a turn, but what I have always avowed since I became capable of reflection. I have not the least dislike to the Church of England, though I am not within her pale, nor indeed, have any dislike to any other church; knaves and bigots of all sects and denominations I despise. (*Charles Carroll* by K. M. Rowland, Vol. I, p. 126.)

From a Letter to a Friend in England

September, 1765

To judge from the number of colonists, the spirit which they have already shown and which, I hope to God, will not fail them on the day of trial, twenty thousand men would find it difficult to enforce the law; or more properly speaking, to ram it down our throats. Can England, surrounded with powerful enemies, distracted with intestine dissension and factions, encumbered and almost staggering with an immense load of debt,—little short of one hundred fifty million pounds—send out such a powerful army to deprive a free people, their fellow-subjects, of their rights and liberties? If ministerial influence and parliamentary corruption should not blush at such a detestable scheme; if Parliament, blind to their own interests and forgetting that they are the guardians of sacred liberty and of our constitution, should have the impudence to avow this open infraction of both; will England, her commerce annihilated by the opposition of America, be able to maintain those troops?

A great many gentlemen have already appeared in homespun, and I hope soon to make another of the number. Many imagine the Stamp Act will be suspended for a time, till some expedient may be hit on to reconcile the exemption we claim from a parliamentary taxation, with the right and power asserted of late by the Parliament. If the act be suspended until such an expedient can be found, it will be suspended until all eternity. (*Ibid.*, Vol. I, pp. 74-75.)

On the Death of His Fiancée

March, 1767

Your heart is too tender not to partake even at this distance of your friend's grief, and to sympathize with him. All that now remains of my unhappy affection is a pleasing, melancholy recollection, of having loved, and being loved by a most deserving woman.

I really know not how it is, but either from lowness of spirits, or from a puny, weakly frame, perhaps from both, as reciprocally the cause and the effect, I am grown quite indifferent to everything in this world, even to life itself. I assure you—I speak without affectation and with due submission to the will of God—I care not how soon a period is put to this dull tameness of existence here, but I am sensible that to merit immortal happiness we must patiently submit, I was going to say, cheerfully, but I have not virtue enough to do that,—to the crosses and trials of this life;—nay, we must drink up the very dregs of it—I am now come to the dregs of mine. . . .

54

*From a Letter Which Washington Wrote to the President
of the Continental Congress*

September 1777

Messieurs Carroll, Chase, and Penn have spent several days with the Army and can inform the Congress in how deplorable a situation the troops are, for want of shoes. About one thousand are bare-footed and have performed marches in that condition.

55

From the "Collected Works of George Washington"

In compliance with the strong representations of the Commander-in-Chief, the Congress were at this time deliberating on the means of correcting the abuses in the army, particularly in the departments for supplying provisions and clothing. On 10 January 1778 it was decided by Congress that a Committee should be sent to camp, empowered to consult with General Washington, and, in conjunction with him, to mature a new system of arrangements for the administration of the army. The persons chosen were Reed, Dana, Folsom, . . . Charles Carroll, and Gouverneur Morris. (Vol. VI, p. 282.)

56

*From a Letter of Conway, the Officer Who Had Plotted
Against Washington and Who Appeared Before a
Committee of Congress, to a Friend*

I was not warmly received. One, Mr. Carroll from Maryland, told me a few days ago, almost literally, that anybody who displeased the Commander-in-Chief or did not admire him, ought not to be kept in the Army.

57

*Letter to An Old Friend, Rev. John Sanford, an Episcopal
Clergyman*

October 9, 1827

Reverend and Dear Sir: I was yesterday favored with your friendly letter of the 10th past, and the discourses on the opening of the House of Refuge and on the death of Jefferson and Adams. The former I have read. With the latter I am highly pleased and I sincerely thank you for your pious wishes for my happiness in the life to come. Your sentiments on religious liberty coincide entirely with mine. To obtain religious, as well as civil liberty, I entered zealously into the Revolution, and observing that the Christian religion is divided into many sects, I founded the hope that no one would be so predominant as to become the religion of the State. That hope was thus early entertained, because all of them joined in the same cause, with few exceptions of individuals. God grant that this religious liberty may be preserved in these states to the end of time and that all believing in the religion of Christ may practise the leading principle of charity, the basis of every virtue.

I remain with great respect, Rev. Sir, Your most humble servant,

CHARLES CARROLL.

58

Address of Charles Carroll of Carrollton to People of the United States

August 2, 1826

Grateful to Almighty God for the blessings which, through Jesus Christ Our Lord, He has conferred upon my beloved country in her emancipation and upon myself in permitting me, under circumstances of mercy, to live to the age of eighty-nine years, and to survive the fiftieth year of independence, adopted by Congress on the 4th of July 1776, which I originally subscribed on the 2d day of August of the same year and of which I now am the last surviving signer. I do hereby recommend to the present and future generations the principles of that important document as the best earthly inheritance their ancestors could bequeath to them, and pray that the civil and religious liberties they have secured to my country may be perpetuated to remotest posterity and extended to the whole family of men.

59

Last Recorded Utterance of Charles Carroll

I have lived to my ninety-sixth year; I have enjoyed continued health; I have been blessed with great wealth, prosperity, and most of the good things which the world can bestow—public approbation, esteem and applause; but what I now look back upon with greatest satisfaction to myself is that I have practised the duties of my religion.

60

From the Declaration of Independence

When, in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume, among the powers of the earth, the separate and equal station to which the laws of nature and of nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident: That all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed. . . .

And for the support of this declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes, and our sacred honor.

VII

THOMAS JEFFERSON

61

*From a Letter Dated July 1763, When Jefferson Was
Twenty Years Old*

Perfect happiness, I believe, was never intended by the Deity to be the lot of one of his creatures in this world; but that he has very much put in our power the nearness of our approaches to it, is what I have steadfastly believed.

The most fortunate of us, in our journey through life, frequently meet with calamities and misfortunes which may greatly afflict us; and, to fortify our minds against the attacks of these calamities and misfortunes, should be one of the principal studies and endeavours of our lives. The only method of doing this is to assume a perfect resignation to the Divine will, to consider that whatever does happen, must happen; and that by our uneasiness, we cannot prevent the blow before it does fall, but we may add to its force after it has fallen. These considerations, and others such as these, may enable us in some measure to surmount the difficulties thrown in our way; to bear up with a tolerable degree of patience under this burthen of life; and to proceed with a pious and unshaken resignation, till we arrive at our journey's end, when we may deliver up our trust into the hands of him who gave it, and receive such reward as to him shall seem proportioned to our merit. Such, dear Page, will be the language of the man who considers his situation in this life, and such should be the language of every man who would wish to render that situation as easy as the nature of it will admit. Few things will disturb him at all: nothing will disturb him much. (*Writings of Thomas Jefferson* edited by Paul Leicester Ford, Vol. I, pp. 349-350.)

Extract from Notes on Religion Prepared by Jefferson to Use in His Speech in the Virginia House of Delegates on Petitions for the Disestablishment of the Episcopal Church.

The fundamentals of Christianity as found in the Gospels are 1. Faith, 2. Repentance. That faith is everywhere explained to be a belief that Jesus was the Messiah who had been promised. Repentance was to be proved sincerely by good works. The advantages accruing to mankind from our Saviour's mission are these.

1. The knowledge of one God only.
2. A clear knowledge of their duty, or system of morality, delivered on such authority as to give it sanction.
3. The outward forms of religious worship wanted to be purged of that farcical pomp and nonsense with which they were loaded.
4. An inducement to a pious life, by revealing clearly a future existence in bliss, & that it was to be the reward of the virtuous.

The Epistles were written to persons *already Christians*. A person might be a Christian, then, before they were written. Consequently the fundamentals of Christianity were to be found in the preaching of our Saviour, which is related in the Gospels. These fundamentals are to be found in the Epistles dropped here & there, & promiscuously mixed with other truths. But these other truths are not to be made fundamentals. They serve for edification indeed & explaining to us matters in worship & morality, but being written occasionally it will readily be seen that their explanations are adapted to the notions & customs of the people they were written to. But yet every sentence in them (though the writers were inspired) must not be taken up & made a fundamental, without assent to which a man is not to be admitted a member of Christ's church here, or to his kingdom hereafter. The Apostles' creed was by them taken to contain all things necessary to salvation, & consequently to a communion. (*Ibid.*, Vol. II, pp. 94-95.)

A Bill for Establishing Religious Freedom Introduced in the General Assembly of Virginia in June 1779, Finally Adopted in 1786.

SECTION I. Well aware that the opinions and beliefs of men depend not on their own will, but follow involuntarily the evidence proposed to their minds; that Almighty God hath created the mind free, and manifested his supreme will that free it shall remain by making it altogether insusceptible of restraint; that all attempts to influence it by temporal punishments, or burthens, or by civil incapacitations, tend only to beget habits of hypocrisy and meanness, and are a departure from the plan of the holy author of our religion, who being lord both of body and mind, yet chose not to propagate it by coercion on either, as was in his Almighty power to do, but to exalt it by its influence on reason alone; that the impious presumption of legislature and ruler, civil as well as ecclesiastical, who, being themselves but fallible and uninspired men, have assumed dominion over the faith of others, setting up their own opinions and modes of thinking as the only true and infallible, and as such endeavouring to impose them on others, hath established and maintained false religions over the greatest part of the world and through all time: That to compel a man to furnish contributions of money for the propagation of opinions which he disbelieves and abhors, is sinful and tyrannical; that even the forcing him to support this or that teacher of his own religious persuasion, is depriving him of the comfortable liberty of giving his contributions to the particular pastor whose morals he would make his pattern, and whose powers he feels most persuasive to righteousness; and is withdrawing from the ministry those temporary rewards, which proceeding from an approbation of their personal conduct, are an additional incitement to earnest and unremitting labours for the instruction of mankind; that our civil rights have no dependence on our religious opinions, any more than our opinions in physics or geometry; and therefore the proscribing any citizen as unworthy the public confidence by laying upon him

an incapacity of being called to offices of trust or emolument, unless he profess or renounce this or that religious opinion, is depriving him injudiciously of those privileges and advantages to which, in common with his fellow-citizens, he has a natural right; that it tends also to corrupt the principles of that very religion it is meant to encourage, by bribing with a monopoly of worldly honours and emoluments, those who will externally profess and conform to it; that though indeed these are criminals who do not withstand such temptation, yet neither are those innocent who lay the bait in their way; that the opinions of men are not the object of civil government, nor under its jurisdiction; that to suffer the civil magistrate to intrude his powers into the field of opinion and to restrain the profession or propagation of principles on supposition of their ill tendency is a dangerous fallacy, which at once destroys all religious liberty, because he being of course judge of that tendency will make his opinions the rule of judgment, and approve or condemn the sentiments of others only as they shall square with or suffer from his own; that it is time enough for the rightful purposes of civil government for its officers to interfere when principles break out into overt acts against peace and good order; and finally, that truth is great and will prevail if left to herself; that she is the proper and sufficient antagonist to error, and has nothing to fear from the conflict unless by human interposition disarmed of her natural weapons, free argument and debate; errors ceasing to be dangerous when it is permitted freely to contradict them.

SECTION II. We the General Assembly of Virginia do enact that no man shall be compelled to frequent or support any religious worship, place, or ministry whatsoever, nor shall be enforced, restrained, molested, or burthened in his body or goods, or shall otherwise suffer, on account of his religious opinions or belief; but that all men shall be free to profess, and by argument to maintain, their opinions in matters of religion, and that the same shall in no wise diminish, enlarge, or affect their civil capacities.

SECTION III. And though we well know that this Assembly, elected by the people for their ordinary purposes of legislation only, have no power to restrain the acts of succeeding Assem-

blies, constituted with powers equal to our own, and that therefore to declare this act to be irrevocable would be of no effect in law; yet we are free to declare, and do declare, that the rights hereby asserted are of the natural rights of mankind, and that if any act shall be hereafter passed to repeal the present or to narrow its operations, such act will be an infringement of natural right. (Vol. II, pp. 237-239.)

64

*Extract from a Letter to His Nephew Peter Carr
Concerning His Education*

Paris, August 1787

Religion: Your reason is now mature enough to examine this object. In the first place divest yourself of all bias in favour of novelty & singularity of opinion. Indulge them in any other subject rather than that of religion. It is too important, & the consequences of error may be too serious. On the other hand shake off all the fears & servile prejudices under which weak minds are servilely crouched. Fix reason firmly in her seat, and call to her tribunal every fact, every opinion. Question with boldness even the existence of a god; because, if there be one, he must more approve of the homage of reason, than that of blind-folded fear. You will naturally examine first the religion of your own country. Read the Bible then, as you would read Livy or Tacitus. The facts which are within the ordinary course of nature you will believe on the authority of the writer, as you do those of the same kind in Livy & Tacitus. The testimony of the writer weighs in their favour in one scale, and their not being against the laws of nature does not weigh against them. But those facts in the Bible which contradict the laws of nature, must be examined with more care, and under a variety of faces. Here you must recur to the pretensions of the writer to inspiration from God. Examine upon what evidence his pretensions are founded, and whether that evidence is so strong as that its falsehood would be more improbable than a change in the laws of nature in the case he relates. For example in the book of Joshua we are told the sun stood still several hours. Were we to read that fact

in Livy or Tacitus we should class it with their showers of blood, speaking of statues, beasts, &c. But it is said that the writer of that book was inspired. Examine therefore candidly what evidence there is of his having been inspired. The pretension is entitled to your inquiry, because millions believe it. On the other hand you are astronomer enough to know how contrary it is to the law of nature that a body revolving on its axis as the earth does, should have stopped, should not by that sudden stoppage have prostrated animals, trees, buildings, and should after a certain time have resumed its revolution, & that without a second general prostration. Is this arrest of the earth's motion, or the evidence which affirms it, most within the law of probabilities? You will next read the new testament. It is the history of a personage called Jesus. Keep in your eye the opposite pretensions 1. of those who say he was begotten by god, born of a virgin, suspended & reversed the laws of nature at will, & ascended bodily into heaven: and 2. of those who say he was a man of illegitimate birth, of a benevolent heart, enthusiastic mind, who set out without pretensions to divinity, ended in believing them, & was punished capitally for sedition by being gibbeted according to the Roman law which punished the first commission of that offence by whipping, & the second by exile or death *in furca*. See this law in the Digest Lib. 8 tit. 19. 28. 3. & Lipsius Lib. 2 de cruce, cap. 2. These questions are examined in the books I have mentioned under the head of religion, & several others. They will assist you in your inquiries, but keep your reason firmly on the watch in reading them all. Do not be frightened from this inquiry by any fear of its consequences. If it ends in a belief that there is no god, you will find incitements to virtue in the comfort & pleasantness you feel in its exercise, and the love of others which it will procure you. If you find reason to believe there is a god, a consciousness that you are acting under his eye, & that he approves you, will be a vast additional incitement; if that there be a future state, the hope of a happy existence in that increases the appetite to deserve it; if that Jesus was also a god, you will be comforted by a belief of his aid and love. In fine, I repeat that you must lay aside all prejudice on both sides, & neither believe nor reject

anything because any other persons, or description of persons have rejected or believed it. Your own reason is the only oracle given you by heaven, and you are answerable not for the rightness but uprightness of the decision. I forgot to observe when speaking of the new testament that you should read all the histories of Christ, as well of those whom a council of ecclesiastics have decided for us to be Pseudo-evangelists, as those they named Evangelists. Because these Pseudo-evangelists pretended to inspiration as much as the others, and you are to judge their pretensions by your own reason, & not by the reason of those ecclesiastics. Most of these are lost. There are some however still extant, collected by Fabricius which I will endeavor to get & send you. (Vol. V, pp. 146-7.)

65

Letter to the Mayor of Alexandria

Alexandria, March 11, 1790

Sir: Accept my sincere thanks for yourself and the worthy citizens of Alexandria, for their kind congratulations on my return to my native country.

I am happy to learn that they have felt a benefit from the encouragements to our commerce which have been given by an allied nation. But truth & candor oblige me at the same time to declare you are indebted for these encouragements solely to the friendly dispositions of that nation which has shown itself ready on every occasion to adopt all arrangements which might strengthen our ties of mutual interest & friendship.

Convinced that the republican is the only form of government which is not eternally at open or secret war with the rights of mankind, my prayers & efforts shall be cordially distributed to the support of that we have so happily established. It is indeed an animating thought that, while we are securing the rights of ourselves & our posterity, we are pointing out the way to struggling nations who wish, like us, to emerge from their tyrannies also. Heaven help their struggles, and lead them, as it has done us, triumphantly thro' them.

Accept, Sir, for yourself and the citizens of Alexandria, the

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homage of my thanks for their civilities, & the assurance of those sentiments of respect & attachment with which I have the honor to be, Sir, your most obedient and most humble servant. (Vol. V, p. 146.)

66

From the First Annual Message to Congress, 1801

FELLOW CITIZENS OF THE SENATE AND HOUSE OF REPRESENTATIVES:

It is a circumstance of sincere gratification to me that on meeting the great council of our nation, I am able to announce to them, on the grounds of reasonable certainty, that the wars and troubles which have for so many years afflicted our sister nations have at length come to an end, and that the communications of peace and commerce are once more opening among them. While we devoutly return thanks to the beneficent Being who has been pleased to breathe into them the spirit of conciliation and forgiveness, we are bound with peculiar gratitude to be thankful to him that our own peace has been preserved through so perilous a season, and ourselves permitted quietly to cultivate the earth and to practice and improve those arts which tend to increase our comforts. (Vol. VIII, pp. 108-110.)

67

From a Letter to Dr. Joseph Priestley

I rejoice that you have undertaken the task of comparing the moral doctrine of Jesus with those of the ancient Philosophers. You are so much in possession of the whole subject, that you will do it easier & better than any other person living. I think you cannot avoid giving, as preliminary to the comparison, a digest of his moral doctrines, extracted in his own words from the Evangelists, and leaving out everything relative to his personal history and character. It would be short and precious. With a view to do this for my own satisfaction, I had sent to Philadelphia to get two testaments Greek of the same edition, & two English, with a design to cut out the morsels of morality, and paste them on the leaves of a

book, in the manner you describe as having been pursued in forming your Harmony. But I shall now get the thing done by better hands. (Vol. VIII, p. 344.)

68

From the Second Inaugural Address, 1801

In matters of religion, I have considered that its free exercise is placed by the constitution independent of the powers of the general government. I have therefore undertaken, on no occasion, to prescribe the religious exercises suited to it; but have left them, as the constitution found them, under the direction and discipline of state or church authorities acknowledged by the several religious societies. (Vol. X, p. 68.)

69

From a Letter to George Logan

November 1816

The sum of all religion as expressed by its best preacher, 'fear God and love thy neighbour,' contains no mystery, needs no explanation. . . .

70

From a Letter to Charles Thomson

January 1817

It is a singular anxiety which some people have that we should all think alike. Would the world be more beautiful were all our faces alike? were our tempers, our talents, our tastes, our forms, our wishes, aversions and pursuits cast exactly in the same mould? If no varieties existed in the animal, vegetable or mineral creation, but all moved strictly uniform, catholic & orthodox, what a world of physical and moral monotony would it be! These are the absurdities into which those run who usurp the throne of God and dictate to Him what He should have done. May they with all their metaphysical riddles appear before that tribunal with as clean hands and hearts as you and I shall. There, suspended in the scales of eternal justice, faith and works will show their worth

by their weight. God bless you and preserve you long in life & health. (Vol. X, p. 76.)

71

Letter to Thomas Jefferson Grotjan

Monticello, Jan. 10, '24

Your affectionate mother requests that I would address to you, as a namesake, something which might have a favourable influence on the course of life you have to run. Few words are necessary, with good dispositions on your part. Adore God; reverence and cherish your parents; love your neighbour as yourself, and your country more than life. Be just; be true murmur not at the ways of Providence—and the life into which you have entered will be one of eternal and ineffable bliss. And if to the dead it is permitted to care for the things of this world, every action of your life will be under my regard. Farewell. (Vol. X, p. 287.)

72

Letter to George Thacher

Monticello, Jan. 26, '24

Sir,—I have read with much satisfaction the Sermon of Mr. Pierpoint which you have been so kind as to send to me, and am much pleased with the spirit of brotherly forbearance in matters of religion which it breathes, and the sound distinction it inculcates between the things which belong to us to judge, and those which do not. If all Christian sects would rally to the Sermon on the Mount, make that the central point of Union in religion, and the stamp of genuine Christianity, (since it gives us all the precepts of our duties to one another) why should we further ask, with the text of our sermon "What think ye of Christ?" And if one should answer "he is a member of the God-head," another "he is a being of eternal pre-existence," a third "he was a man divinely inspired," a fourth "he was the Herald of truths reformatory of the religions of mankind in general, but more immediately of that of his own countrymen, impressing them with more sublime and more worthy

ideas of the Supreme Being, teaching them the doctrines of a future state of rewards and punishments, and inculcating the love of mankind, instead of the anti-social spirit with which the Jews viewed all other nations,"—what right, or what interest has either of these respondents to claim pre-eminence for his dogma, and, usurping the judgment-seat of God, to condemn all the others to his wrath?

You press me to consent to the publication of my sentiments and suppose they might have effect even on Sectarian bigotry. But have they not the Gospel? If they heed not that, and the charities it teacheth, neither will they be persuaded though one rose from the dead. Such is the malignity of religious antipathies that, altho' the laws will no longer permit them, with Calvin, to burn those who are not exactly of their Creed, they raise the Hue & Cry of Heresy against them, place them under the band of public opinion, and shut them out from all the kind affections of society. I must pray permission therefore to continue in quiet during the short time remaining to me: and, at a time of life when the afflictions of the body weigh heavily enough, not to superadd those which corrode the spirit also, and might weaken its resignation to continuance in a joyless state of being which providence may yet destine. With these sentiments accept those of good will and respect to yourself. (Vol. X, pp. 288-289.)

VIII

JOHN ADAMS

73

John Adams, second President of the United States, was born of New England ancestry, near Boston, in 1735. His father, being ambitious to see one of his sons enter the ministry, sent John through Harvard. Although the young man was a thorough, conscientious student and had strong religious inclinations, he could not make up his mind to enter the ministry. After teaching school for two years, he studied in a law office for two years more and was admitted to the bar about 1760. In the following year he married Abigail Smith, whose family connections were more prominent than his own, a fact which helped his business although it brought no great fortune.

Abigail Quincey Smith was a woman of uncommon ability, although she had had very little education, and that little she got through private study and tutoring. The correspondence of Abigail and John during his long absence on public business gives us an admirable picture of their characters.

Adams early joined the "Liberty Party." In December 1765 he and two older lawyers were chosen to present a brief against the Stamp Act before the British governor. The argument of Adams was the boldest, for he declared right out that the law was illegal and void, because the colonists had not been represented in Parliament.

At the time of the Boston Massacre, an officer and a squad of British soldiers were held for murder. Knowing the ability of John Adams, they sent and asked him to

act as their attorney. Although he disliked doing it, he felt it was his duty to accept the responsibility. Several were acquitted; others were punished with branding.

In 1774 he was chosen one of five representatives from Massachusetts to go to the First Continental Congress. He spent about four years in Congress with only a short vacation each winter. He was very active in bringing about the act of separation from Great Britain and in setting up new governments in the various colonies. In June 1776 a committee was appointed to draft a formal declaration of independence. Thomas Jefferson was made chairman; John Adams and Benjamin Franklin were next in order; and there were two other members. When the document came before the House, it was attacked by Dickinson of Pennsylvania. Jefferson, not being a good debater, sat by and let Adams do the defending, afterward remarking, "Adams was a colossus in the debate."

In December 1777 Congress sent Adams to France as one of three Commissioners. With a brief visit at home in 1779, Adams stayed abroad for ten years. From 1781 to 1783 he was minister to Holland. He and John Jay, along with Dr. Franklin, successfully negotiated the treaty of peace with Great Britain. He became the first Minister from the United States to Great Britain.

Historians hold that his greatest achievement was his negotiation of the treaty of peace.

74

John Adams to Abigail

October 7, 1774

I thank you for all your kind favors. I wish I could write you much oftener than I do. I wish I could write you a dozen letters every day. But the business before me is so arduous, and takes up my time so entirely, that I cannot write oftener. I had the characters and tempers, the principles and views, of fifty gentlemen, total strangers to me, to study, and the trade,

policy, and whole interests of a dozen provinces to learn, when I came here. I have multitudes of pamphlets, newspapers, and private letters to read. I have numberless plans of policy and many arguments to consider. I have many visits to make and receive, much ceremony to endure, which cannot be avoided, which you know, I hate.

There is great spirit in the Congress. But our people must be peaceable. Let them exercise everyday in the week, if they will, the more the better. Let them furnish themselves with artillery, arms, and ammunition. Let them follow the maxim which you say they have adopted, 'In times of peace prepare for war,' But *let them avoid war* if possible, *if possible*, I say. . . .

I long to be at home, but I cannot say when. I will never leave the Congress till it rises, and when it will rise, I cannot say. . . .

75

The Doctor's description of the melancholy of Boston is enough to melt a stone. The trials of that unhappy and devoted people are likely to be severe indeed. God grant that the furnace of affliction may refine them. God grant that they may be relieved from their present distress.

It is arrogant and presumptuous, in human sagacity, to pretend to penetrate far into the designs of Heaven. The most perfect reverence and resignation become us. But I cannot help depending upon this, that the present dreadful calamity of that beloved town is intended to bind the colonies together in more indissoluble bonds, and to animate their exertions at this great crisis in the affairs of mankind. It has this effect in a most remarkable degree, as far as I have seen and heard. It will plead with all America with more irresistible persuasion than angels trumpet-tongued. . . .

76

Abigail Adams to John, 16 March 1776

. . . By the accounts in the public papers, the plot thickens, and some very important crisis seems near at hand. Perhaps Providence sees it necessary, in order to answer important

ends and designs, that the seat of war should be changed from this to the southern colonies, that each may have a proper sympathy with the other, and unite in a separation. The refuge of the believer, amidst all the afflictive dispensations of Providence, is that the Lord reigneth, and that He can restrain the arm of man. . . .

77

Abigail to John Adams, 3 June 1776

I wish to hear from you every opportunity, though you say no more than that you are well. I feel concerned lest your clothes should go to rags, having nobody to take any care of you in your long absence; and, then, you have not with you a proper change for the seasons. However, you must do the best you can. I have a suit of homespun for you whenever you return. I cannot avoid sometimes repining that the gifts of fortune were not bestowed upon us, that I might have enjoyed the happiness of spending my days with my partner, but as it is, I think it my duty to attend with frugality and economy to our own private affairs; and if I cannot add to our little substance, yet see that it is not diminished. I should enjoy but little comfort in a state of idleness and uselessness. Here I can serve my partner, my family, and myself, and enjoy the satisfaction of your serving your country. . . .

78

John to Abigail Adams, 2 June 1777

. . . I admire your sentiments concerning revenge. Revenge in ancient days was esteemed a generous and heroic passion. Nothing was too good for a friend, or too bad for an enemy. Hatred and malice without limit against an enemy were indulged, were justified, and no cruelty was thought unwarrantable. Our Savior taught the immorality of revenge, and the moral duty of forgiving injuries, and even the duty of loving enemies. Nothing can show the amiable, moral, the divine excellency of these Christian doctrines in a stronger point of light than do the characters and the conduct of Marius and Sylla, Cæsar, Pompey, Antony, and Augustus. Retaliation

112 *Learning Religion From Famous Americans*

we must practice in some instances, in order to make our barbarous foes respect, in some degree, the rights of humanity. But this will never be done without the most palpable necessity.

79

Abigail to John Adams, 25 November 1782

. . . Our friends desire me to remember them to you. Your, daughter, your image, your superscription, desires to be affectionately remembered to you. Oh how many of the sweet domestic joys do you lose by this separation from your family. I have the satisfaction of seeing my children thus far in life behaving with credit and honor. God grant the pleasing prospect may never meet with an alloy, and return to me the dear partner of my early years, rewarded for his past sacrifices by the consciousness of having been extensively useful, not having lived to himself alone, and may the approving voice of his country crown his later days in peaceful retirement.

80

From the Diary of John Adams, July 1796

The Christian religion is, above all the religions that ever prevailed or existed in ancient or modern times, the religion of wisdom, virtue, equity, and humanity, it is resignation to God, it is goodness itself to man.

One great advantage of the Christian religion is, that it brings the great principle of the law of nature and nations,—Love your neighbor as yourself, and do unto others as you would that others should do to you,—to the knowledge, belief, and veneration of the whole people. Children, servants, women, and men, are all professors in the science of public and private morality. No other institution for education, no kind of political discipline, could diffuse this kind of necessary information, so universally among all ranks and descriptions of citizens. The duties and rights of the man and the citizen are thus taught from early infancy to every creature. The sanctions of a future life are thus added to the observance of civil and political as well as domestic and private duties. Pru-

dence, justice, temperance, and fortitude are thus taught to be the means and conditions of future as well as present happiness. (*Collected Works*, Vol. III, pp. 421, 423.)

81

*To the Grand Jurors of the County of Hampshire,
Massachusetts*

October 3, 1798

Gentlemen,

I have received with much pleasure your address of the 28th of September from Northampton.

The manifestations of your respect, approbation, and confidence are very flattering to me, and your determination to support the Constitution and laws of your country is honorable to yourselves. If a new order of things has commenced, it behooves us to be cautious, that it may not be for the worse. If the abuse of Christianity can be annihilated or diminished, and a more equitable enjoyment of the right of conscience introduced, it will be well; but this will not be accomplished by the abolition of Christianity and the introduction of Grecian mythology, or the worship of modern heroes and heroines, by erecting statues of idolatry to reason or virtue, to beauty or to taste. It is a serious problem to resolve, whether all the abuses of Christianity, even in the darkest ages, when the Pope deposed princes and laid nations under his interdict, were ever so bloody and cruel, ever bore down the independence of the human mind with such terror and intolerance, or taught doctrines which required such implicit credulity to believe, as the present reign of pretended philosophy in France. (Vol. IX, p. 227.)

82

*From a Letter to Dr. Benjamin Rush, January 1810,
When Adams Was Seventy-five Years Old*

The Christian religion, as I understand it, is the brightness of the glory and the express portrait of the character of the eternal, self-existent, independent, benevolent, all-powerful,

and all-merciful creator, preserver, and father of the universe, the first good, first perfect, and first fair. It will last as long as the world. Neither savage nor civilized man, without a revelation, could ever have discovered or invented it. Ask me not, then, whether I am a Catholic, or Protestant, Calvinist or Armenian. As far as they are Christian, I wish to be a fellow-disciple of them all. (Vol. IX, p. 627.)

83

*From a Letter of John Adams to Thomas Jefferson
September 1813*

God has infinite wisdom, goodness, power; he created the universe; his duration is eternal, *a parte ante* and *a parte post*. His presence is as extensive as space. What is space? An infinite spherical vacuum. He created this speck of dirt and the human species for his glory; and with the deliberate design of making nine-tenths of our species miserable for ever for his glory. This is the doctrine of Christian theologians, in general, ten to one. Now, my friend, can prophecies or miracles convince you or me that infinite benevolence, wisdom, and power, created and preserves for a time, innumerable millions, to make them miserable for ever, for his own glory? Wretch! What is his glory? Is he ambitious? Does he want promotion? Is he vain, tickled with adulation, exulting and triumphing in his power and the sweetness of his vengeance? Pardon me, my Maker, for these awful questions. My answer to them is always ready. I believe no such things. My adoration of the author of the universe is too profound, too sincere. The love of God and his creation—delight, joy, triumph, exultation in my own existence—though but an atom, a *molecule organique* in the universe—are my religion. (Vol. X, p. 67.)

84

*From a Letter of John Adams to Thomas Jefferson,
November 1816, When Adams Was Eighty-one Years Old*

The Ten Commandments and the Sermon on the Mount contain my religion. (Vol. X, p. 229.)

*Letter from Thomas Jefferson to John Adams, January
1817*

The result of your fifty or sixty years of religious reading, summarized in the four words "Be just and good," is that in which all our inquiries must end, . . . What all agree in, is probably right; what no two agree in is probably wrong. One of our fan-coloring biographers, who paints small men as great, inquired of me lately,—with real affection, too,—whether he might consider the change of my religion, which has been much spoken of lately in some circles. Now this supposed that they knew what had been my religion before. . . . My answer was, "Say nothing about my religion. It is known to my God and myself alone. Its evidence before the world is to be sought in my life; if that has been honest and dutiful to society, the religion which regulated it cannot be a bad one." Affectionately adieu. (Vol. X, p. 73.)

IX

STEPHEN GIRARD

86

Stephen Girard was born in Bordeaux, France, in 1750. His father was a substantial merchant, later mayor of the city. Young Stephen early entered the merchant marine and by the age of twenty-three had earned an officer's license. He crossed the Atlantic to San Domingo on a trading venture of his own, but lost money on it, both his own and that of the Bordeaux merchants who had entrusted shipments to him. Fearing to go back, he sold the ship and went to New York, planning to make enough money to pay off his debts.

In May 1776, on a stormy voyage, he was obliged to put into the harbor of Philadelphia. He was so favorably impressed with the city that he decided to stay there. At this time the Continental Congress was in session, earnestly debating the question of American independence. Girard took little interest in the matter. He was a foreigner and he was interested primarily in his trading ventures. During the next twenty years he showed remarkable ability and acquired a great deal of wealth. He regularly had from four to six ships on the sea, carrying shipments of flour or tobacco to the West Indies, and bringing back sugar or molasses.

In August 1793 Philadelphia was afflicted with the yellow fever. Most people who could get away fled from the city. President Washington and his cabinet moved to Germantown. The poorer classes were hardest hit. Of twenty-five thousand who were obliged to remain in the

city, four thousand died of the fever within one hundred days. The city government called for volunteers. A committee of twenty-five business men subscribed money and appointed a subcommittee of ten to establish a special hospital for fever patients—"Pest House" they called it. Stephen Girard, the French immigrant, and Peter Helm, born in Philadelphia of German immigrant parents, offered personally to direct the hospital. Girard practically gave up his business for three months. He secured the services of a refugee from San Domingo, Dr. John Deveze, as house physician.

During the three months they cared for about one thousand patients in the hospital. Girard and Helm did not hesitate to work as nurses, for help was short most of the time.

After the epidemic was over, a Citizens Committee made a public report, stating that

Girard, Helm, and twenty others totally disregarding their personal preservation and only intent on arresting the progress of the malignant disorder, with a magnanimity and patriotism worthy of the highest eulogium, stood forth and by every generous and endearing exertion preserved the lives of many of their fellow-citizens from death, by conveying them to a suitable hospital which they too had prepared at Bush Hill, where under the meritorious and peculiar care of Stephen Girard and Peter Helm every possible comfort was provided.

Four times more during his lifetime did the yellow fever visit Philadelphia, and every time Stephen Girard took a prominent part in fighting it.

During the War of 1812-15 the United States government was without adequate machinery for financing the war. Congress authorized the Secretary of the Treasury, Albert Gallatin, to advertise a bond issue of sixteen million dollars. But the people of the country would not subscribe; only four hundred thousand dollars was ob-

tained by the total subscription. The government was in desperate need. It was then that three men came forward and offered to save the government from bankruptcy—David Parish, John Jacob Astor, and Stephen Girard. They offered to take the entire loan at eighty-six cents on the dollar and six percent interest. Parish and Girard took eight million dollars worth, most of which they later succeeded in selling to smaller investors. Personally they kept over one million dollars worth of bonds.

Girard lived to be eighty-one years old, ever an indefatigable worker. His motto was "To rest is to rust." He lived very simply, arose before sunrise and worked long hours. In politics he was a Democrat of the type of Thomas Jefferson. He was an admirer of the French Revolution. As to religion he rarely expressed himself. He contributed to all churches indiscriminately, Catholic and Protestant alike. He encouraged his nieces, who lived with him for some years, to attend their church.

In his will he left one hundred thousand dollars for charity. On the day after his death, the *Saturday Bulletin* paid him this tribute:

He was always generous to the poor in times of distress, particularly in the cold of winter. Often have his stores of wood, accumulated in Market Street Square, been freely distributed to the friendless and the shivering. His purse, too, has been generally found ready to open for any case of real distress which was communicated to him properly. . . . His unimpeached integrity, active habits of business and promptness gave the public great confidence in him.

The bulk of his property, about six million dollars, was directed to be used for the establishment of an institution called Girard College, in which orphan boys were to be educated till their eighteenth birthday and sent out with some useful trade.

As might be expected, his heirs, who received only a small proportion of his wealth, were eager to get the balance. They brought suit to break the will. The case was carried to the United States Supreme Court. They hired Daniel Webster to plead for them. He knowing that he had a weak case, concentrated his attack on just one clause of the Will, that in which Girard excludes clergymen from the College. The Court decided that the Will should stand and that it did not exclude the teaching of the Bible or of religion, provided these were taught by laymen.

87

Letter of Stephen Girard to His Father, 1775

I received with a lively joy several of your letters, the last dated May 22, 1775, which I cannot read without shedding torrents of tears at the thought of your love for me. Letters like yours are fountains of intelligence, virtue, and probity to a dutiful son. As to remembering the religion in which I was born, as you bid me do, I shall never forget it any more than I shall forget the pains you took to bring me up according to its precepts.

Your remonstrances in regard to the commerce I am engaged in here have troubled me very much and have had the greatest possible effect on me. I hope Providence will save me from such a scourge. In your last you say that it is perhaps the last letter you will ever write to me. Is it your intention, my father, to deprive me of the only comfort I have left in case of trouble, anxiety, and fatigue? I appeal to your fatherly love to support me with your counsels, and to assist me to overcome difficulties I am experiencing in this hazardous traffic. . . .

88

To Various Business Correspondents, September to November 1793

I believe the deplorable condition to which fear and disease have reduced the inhabitants of our city claims the aid of all

those who are not afraid of death, or at least, who do not see any risk in the epidemic which appears to prevail. I shall accordingly be very busy for a few days, and if I have the misfortune to be overcome by the fatigue of my labors I shall have the satisfaction of having performed a duty which we owe to one another.

89

To Messrs. Changeur and Co., Baltimore

You ask me for an account of the insurance which I have placed on your account. I cannot possibly send it to you just now. It seems to me that the condition of our city offers a sufficient excuse for the neglect under which the affairs entrusted to me have suffered lately, without having the annoyance of receiving reproachful letters by every mail. Besides, Gentlemen, my private affairs, which are of a good deal of importance, are also suffering much. I have to devote myself to the public welfare and whenever I have a moment to spare I spend it in looking after your interests.

90

To M. Paul Bentalou, Baltimore

It is half past four in the morning. The sleepless night I have just passed, my constant fatigue, and the fact that my health is none the best, combine to forbid my writing to you at great length.

You may depend upon it, my dear friend, that the condition of the people of our unfortunate city is the only reason why I have not kept up my customary exactness. As soon as things have quieted down a little you may be sure I shall take up my work with all the activity in my power. But, for the moment, I have devoted all my time and my person, as well as my little fortune, to the relief of my fellow-citizens.

91

My deeds must be my life. When I am dead, my actions will speak for me. Death when it comes shall find me busy, unless

I am asleep. Even if I should die to-morrow, I will plant a tree to-day.

92

From the Preface to the Charter of the Society for the Relief of Masters of Ships, Their Widows, Their Children, Founded by Girard

Charity not only desires the happiness of mankind, rejoices at their prosperity and grieves at their adversity, but being an active virtue, it prompts the mind to form with prudence, and to execute with vigor, the plan that bids fairest for a happy attainment of the most generous and benevolent ends. To relieve our fellow-creatures in distress and promote their welfare, is a most beneficent work; but few of the most distinguished abilities can act in this respect beyond the limits of a narrow sphere. Numerous wants are neither readily nor easily supplied. Hence, individuals, unequal of themselves apart to undertake the noble task, combine together into societies, gain strength by their adherence, and stretch the hand of charity to a more extended distance.

93

From the Will of Stephen Girard

I enjoin and require, that no ecclesiastic, missionary, or minister of any sect whatsoever, shall ever hold or exercise any station or duty whatever in the said college, nor shall any such person ever be admitted for any purpose, or as a visitor, within the premises appropriated for the purposes of the said college;—In making this restriction, I do not mean to cast any reflection upon any sect or person whatsoever; but, as there is such a multitude of sects, and such a diversity of opinion amongst them, I desire to keep the tender minds of the orphans, who are to derive advantage from this bequest, free from the excitements which clashing doctrines and sectarian controversy are so apt to produce. My desire is that all the instructors and teachers in the college shall take pains to instill into the minds of the scholars *the purest* principles of morality so that, on their entrance into active life, they may, from

inclination and habit, evince benevolence toward their fellow-citizens, and a love of truth, sobriety, and industry, adopting at the same time such religious tenets as their matured reason may enable them to prefer.

X

DANIEL WEBSTER

94

Daniel Webster was born in New Hampshire, the son of a poor but very able farmer, in the year 1782. Their home was in the town of Salisbury, two miles from the Merrimac river.

The country school was three miles away. Daniel was a frail child, so his mother kept him at home for a few years and taught him herself. His school master and friends in after years were fond of relating what a prodigious memory he had. In spite of poverty his father decided to send Daniel to college. All together Daniel spent about a year in preparing himself for Dartmouth. He graduated from Dartmouth College in 1801. Next he taught school and studied law. In 1805 he was admitted to the bar, at the age of twenty-three. The friends of his father secured a very fine position as clerk of court for Daniel, but he refused it, knowing that there was no future in it.

In 1817, after having served a term in Congress and having established a good law practice in New Hampshire, he moved to Boston. The previous year he had distinguished himself by successfully defending the Charter of Dartmouth College.

In 1822 he was a member of the Constitutional Convention which adopted a new constitution for Massachusetts. It abolished property qualifications for voters. In 1826 he became United States Senator. He remained in public life until his death in 1852.

95

Robert Wise, an Old English Sailor Who Had Taught Him to Fish and Hunt, and Had Entertained Him With Stories of Naval Battles.

Alas, poor Robert! I have never so attained the narrative art as to hold the attention of others as thou with thy Yorkshire tongue hast held mine. Thou hast carried me many a mile on thy back, paddled me over and over and up and down the stream, and given whole days in aid of my boyish sports; and asked no meed but that at night I would sit down at thy cottage door and read to thee some passages of thy country's glory. (Daniel Webster's *Autobiography*.)

96

On the Moment When His Father Told Him That He Was to Go to Dartmouth College

I remember the very hill which we were ascending, through deep snows, in a New England sleigh, when my father made known his purpose to me. I could not speak. How could he, I thought, with so large a family, and in such narrow circumstances, think of incurring so great an expense for me? A warm glow ran all over me, and I laid my head on my father's shoulder and wept. (*Ibid.*)

97

From Daniel Webster's Address At the Pilgrim Festival at New York City in 1850

Our fathers had that religious sentiment, that trust in Providence, that determination to do right, and to seek, through every degree of toil and suffering, the honor of God, and the preservation of their liberties, which we shall do well to cherish, to imitate, and to equal, to the utmost of our ability. (*Collected Works*, Vol. II, p. 520.)

*From Webster's Eulogy on Attorney Jeremiah Mason
Delivered before the Supreme Court of Massachusetts
in November 1848.*

But political eminence and professional fame fade away and die with all things earthly. Nothing of character is really permanent but virtue and personal worth. These remain. Whatever of excellence is wrought into the soul itself belongs to both worlds. Real goodness does not attach itself merely to this life; it points to another world. Political or professional reputation cannot last forever; but a conscience void of offence before God and man is an inheritance for eternity. Religion, therefore, is a necessary and indispensable element in any great human character. There is no living without it. Religion is the tie that connects man with his Creator and holds him to His throne. If that tie be all sundered, all broken, he floats away, a worthless atom in the universe; its proper attractions all gone, its destiny thwarted, and its whole future nothing but darkness, desolation, and death. A man with no sense of religious duty is he whom the Scriptures describe, in such terse but terrific language, as living "without God in the world." Such a man is out of his proper being, out of the circle of all his duties, out of the circle of all his happiness, and away, far away, from the purpose of his creation.

A mind like Mr. Mason's active, thoughtful, penetrating, sedate, could not but meditate deeply on the condition of man below and feel its responsibilities. He could not look on this mighty system, "This universal frame, thus wondrous fair," without feeling that it was created and upheld by an Intelligence to which all other intelligences must be responsible. I am bound to say, that in the course of my life I never met with an individual in any profession or condition of life who always spoke and always thought with such awful reverence of the power and presence of God. No irreverence, no lightness, even no too familiar allusion to God and his attributes, ever escaped his lips. The very notion of a Supreme Being was, with him, made up of awe and solemnity. It filled the whole of his great mind with the strongest emotions. A man

like him with all his proper sentiments and sensibilities alive in him, must in this state of existence, have something to believe and something to hope for; or else, as life is advancing to its close and parting, all is heart sinking and oppression. Depend upon it, whatever may be the mind of an old man, old age is only really happy, when on feeling the enjoyments of this world pass away, it begins to lay a stronger hold on those of another. Mr. Mason's religious sentiments and feelings were the crowning glories of his character. . . . (*Ibid.*, Vol. II, pp. 490-91.)

99

*From Webster's Address At the Addition to the Capitol,
July 4, 1851*

Man is an intellectual being, destined to immortality. There is a spirit in him and the breath of the Almighty hath given him understanding. Then only is he tending toward his own destiny, while he seeks for knowledge and virtue, for the will of His Maker and for just conceptions of his duty. . . . But there is something even more than this. Man is not only an intellectual being, but he is also a religious being, and his religious feelings and habits require cultivation. Let the religious element in man's nature be neglected, let him be influenced by no higher motives than low self-interest, and subjected to no stronger restraint than the limits of civil authority and he becomes a creature of selfish passion or blind fanaticism. . . . The cultivation of the religious sentiment represses licentiousness, incites to general benevolence, and the practical acknowledgment of the brotherhood of man, inspires respect for law and order, and gives strength to the whole social fabric, at the same time that it conducts the human soul upward to the Author of its being. (Vol. II, pp. 614-15.)

100

*Letter of Daniel Webster to His Former Teacher,
James Tappan, February 26, 1851*

I thank you for your letter, and am rejoiced to know that you are among the living. I remember you perfectly well as

a teacher of my infant years. I suppose my mother must have taught me to read very early, as I have never been able to recollect the time when I could not read the Bible. I think Master Chase was my earliest schoolmaster, probably, when I was three or four years old. Then came Master Tappan. You boarded at our house. Most of those whom you knew in "New Salisbury" have gone to their graves. . . . You have indeed lived a checkered life. I hope you have been able to bear prosperity with meekness and adversity with patience. These things are all ordered for us far better than we could order them for ourselves. We may pray for our daily bread; we may pray for the forgiveness of sins; we may pray to be kept from temptation, and that the kingdom of God may come, in us and in all men, and His will everywhere be done. Beyond this we hardly know for what good to supplicate the Divine mercy. Our heavenly Father knoweth what we have need of better than we know ourselves, and we are sure that His eye and His loving-kindness are upon us and around us every moment. . . .

101

*From Webster's Argument in the Girard College Case
Before the Supreme Court of the United States, Feb-
ruary 20, 1844*

This scheme of education is derogatory to Christianity, because it proceeds upon the presumption that the Christian religion is not the only true foundation, or any necessary foundation, for morals. The ground taken is, that religion is not necessary to morality; that benevolence may be insured by habit, and that all the virtues may flourish and be safely left to the chance of flourishing, without touching the waters of the living spring of religious responsibility. With him who thinks thus, what can be the value of the Christian revelation? So the Christian world has not thought; for by that Christian world, throughout its broadest extent, it has been and is held as a fundamental truth that religion is the only solid basis of morals, and that moral instruction not resting on this basis is only a building upon sand. And at what age of the Christian era have those who professed to teach the Christian religion,

or to believe in its authority and importance, not insisted on the absolute necessity of inculcating its principles and its precepts upon the minds of the young? In what age, by what sect, where, when, by whom, has religious truth been excluded from the education of youth? Nowhere. Never. Everywhere and at all times it has been, and is regarded as essential. It is of the essence, the vitality, of useful instruction. (*Ibid.*, Vol. VI, pp. 152-53.)

XI

ABRAHAM LINCOLN

102

From a Letter of Abraham Lincoln to His Friend Joshua F. Speed, July 1842, When Lincoln Was Thirty-three Years Old.

Whatever he (God) designs he will do for me yet. "Stand still and see the salvation of the Lord" is my text just now. I do not think I can come to Kentucky this season. I am so poor and make so little headway in the world. I drop back in a month's idleness as much as I can gain in a year's sowing. (*Complete Works of Abraham Lincoln* edited by Nicolay and Hay, Vol. I, p. 217.)

103

Farewell Address At Springfield, Illinois, February 11, 1861

My Friends: No one, not in my situation, can appreciate my feeling of sadness at this parting. To this place, and the kindness of these people I owe everything. Here I have lived a quarter of a century, and have passed from a young to an old man. Here my children have been born and one was buried. I now leave, not knowing when or whether ever I may return, with a task before me greater than that which rested upon Washington. Without the assistance of that Divine Being who ever attended him, I cannot succeed. With that assistance I cannot fail. Trusting in Him who can go with me, and remain with you, and be everywhere for good, let us confidently hope that all will yet be well. To His care commending you, as I hope in your prayers you will commend me, I bid you an affectionate farewell. (*Ibid.*, Vol. VI, p. 110.)

129

From Lincoln's First Inaugural Address, March 4, 1861

Why should there not be a patient confidence in the ultimate justice of the people? Is there any better or equal hope in the world? In our present differences is either party without faith of being in the right? If the Almighty Ruler of the Nations with his eternal truth and justice, be on your side of the North, or on yours of the South, that truth and that justice will surely prevail by the judgment of this great tribunal of the American people. (Vol. VI, p. 183.)

*Proclamation of a National Fast Day, August 12, 1861
By the President of the United States of America*

Whereas a joint committee of both houses of Congress has waited on the President of the United States and requested him to recommend a day of public prayer, humiliation, and fasting, to be observed by the people of the United States with religious solemnities, and the offering of fervent supplications to Almighty God for the safety and welfare of these States, his blessings on their arms, and a speedy restoration of peace: And whereas it is fit and becoming in all people, at all times, to acknowledge and revere the supreme government of God; to bow in humble submission to his chastisements; to confess and deplore their sins and transgressions, in the full conviction that the fear of the Lord is the beginning of wisdom; and to pray with all fervency and contrition for the pardon of their past offences, and for a blessing upon their present and prospective action:

And whereas when our own beloved country, once by the blessing of God, united, prosperous, and happy, is now afflicted with faction and civil war, it is peculiarly fit for us to recognize the hand of God in this terrible visitation, and in sorrowful remembrance of our own faults and crimes as a nation and as individuals, to humble ourselves before him and to pray for his mercy—to pray that we may be spared further punish-

ment, though most justly deserved; that our arms may be blessed and made effectual for the re-establishment of law, order, and peace throughout the wide extent of our country; and that the inestimable boon of civil and religious liberty, earned under his guidance and blessing by the labors and sufferings of our fathers, may be restored in all its original excellence:

Therefore I, Abraham Lincoln, President of the United States, do appoint the last Thursday in September next as a day of humiliation, prayer, and fasting for all the people of the nation. And I do earnestly recommend to all the people, and especially to all ministers and teachers of religion, of all denominations, and to all heads of families, to observe and keep that day, according to their several creeds and modes of worship, in all humility and with all religious solemnity, to the end that the united prayer of the nation may ascend to the Throne of grace and bring down plentiful blessings upon our country. (Vol. VI, pp. 341-43.)

106

From a Reply to a Committee from the Religious Denominations of Chicago, Asking the President to Issue a Proclamation of Emancipation, September 1862

The subject presented in the memorial is one upon which I have thought much for weeks past, I may even say, for months. I am approached with the most opposite opinions and advice, and that by religious men who are equally certain that they represent the divine will. I am sure that either the one or the other class is mistaken in that belief, and perhaps in some respects both. I hope it will not be irreverent for me to say that if it is probable that God would reveal his will to others on a point so connected with my duty, it might be supposed he would reveal it directly to me; for, unless I am more deceived in myself than I often am, it is my earnest desire to know the will of Providence in this matter. And if I can learn what it is, I will do it.

These, are not, however, the days of miracles, and I suppose, it will be granted that I am not to expect a direct revelation.

132 *Learning Religion From Famous Americans*

I must study the plain physical facts of the case, ascertain what is possible, and learn what appears to be wise and right. . . . (Vol. VIII, pp. 28-29.)

107

Lincoln's Meditation on the Divine Will, September 1862

The will of God prevails. In great contests each party claims to act in accordance with the will of God. Both may be, and one must be, wrong. God cannot be for and against the same thing at the same time. In the present civil war it is quite possible that God's purpose is something different from the purpose of either party; and yet the human instrumentalities, working just as they do, are of the best adaptation to effect his purpose. I am almost ready to say that this is probably true; that God wills this contest and wills that it shall not end yet. By his mere great power on the minds of the now contestants, he could have either saved or destroyed the Union without a human contest. Yet the contest began. And, having begun, he could give the final victory to either side any day. Yet the contest proceeds. (Vol. VIII, p. 52.)

108

Letter to Mrs. Eliza P. Gurney, September 4, 1864

My esteemed Friend: I have not forgotten, probably never shall forget,—the very impressive occasion when yourself and friends visited me on a Sabbath forenoon two years ago. Nor has your kind letter written nearly a year later, ever been forgotten. In all it has been your purpose to strengthen my reliance on God. I am much indebted to the good Christian people of the country for their constant prayers and consolations; and to no one of them more than to yourself. The purposes of the Almighty are perfect and must prevail, though we erring mortals may fail to accurately perceive them in advance. We hoped for a happy termination of this terrible war long before this; but God knows best and has ruled otherwise. We shall yet acknowledge his wisdom and our own error therein. Meanwhile we must work earnestly in the best

lights he gives us, trusting that so working still conduces to the great ends he ordains. Surely he intends some great good to follow this mighty convulsion which no mortal could make and no mortal could stay. . . . (Vol. X, p. 215.)

109

From a Reply to a Committee of Colored People of Baltimore Who Presented Him With a Bible, September 1864.

In regard to this great book, I have but to say, it is the best gift God has given to man. All the good Saviour gave to the world was communicated through this book. But for it we could not know right from wrong. All things most desirable for man's welfare, here and hereafter, are to be found portrayed in it. . . . (Vol. X, p. 218.)

110

From the Second Inaugural Address, March 4, 1865

Neither party expected for the war the magnitude or the duration which it has already attained. Neither anticipated that the cause of the conflict might cease with or even before the conflict itself should cease. Each looked for an easier triumph, and a result less fundamental and astounding. Both read the same Bible, and pray to the same God; and each invokes his aid against the other. It may seem strange that any men should dare to ask a just God's assistance in wringing their bread from the sweat of other men's faces; but let us judge not, that we be not judged. The prayers of both could not be answered—that of neither has been answered fully.

The Almighty has his own purposes. "Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh." If we shall suppose that American slavery is one of those offences which, in the providence of God, must needs come, but which, having continued through his appointed time, he now wills to remove, and that he gives to both North and South this terrible war, as the woe due to those by whom the offence came, shall

we discern therein any departure from those divine attributes which the believers in a living God always ascribe to him? Fondly do we hope, fervently do we pray—that this mighty scourge of war may speedily pass away. Yet if God wills that it continue until all the wealth plied by the bondman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was three thousand years ago, so still it must be said, "The Judgments of the Lord are true and righteous altogether."

With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow and his orphan—to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations. (Vol. X, p. 218.)

111

I have never united myself to any church, because I have found difficulty in giving my assent without mental reservation to the long complicated statements of Christian doctrine which characterize their articles of belief and confessions of faith. When any church will inscribe above its altars as its sole qualification for membership, the Savior's condensed statement of the substance of both law and gospel, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself," that church I will join with all my heart and all my soul.

XII

ROBERT E. LEE

112

Letter of Robert E. Lee, January 1861

The South, in my opinion, has been aggrieved by the act of the North. I feel the aggression and am willing to take every proper step for redress. It is the principle I contend for, not the individual or private interest. As an American citizen, I take great pride in my country, her prosperity and her institutions. But I can anticipate no greater calamity for this country than a dissolution of the Union. It would be an accumulation of all the evils we complain of, and I am willing to sacrifice everything but honor for its preservation. I hope, therefore, that all constitutional means will be exhausted before there is a resort to force. Secession is nothing but revolution. . . . Still, a Union that can only be maintained by swords and bayonets, and in which strife and civil war are to take the place of brotherly love and kindness, has no charm for me. I shall mourn for my country, and for the welfare and progress of mankind. If the Union is dissolved and the government disrupted, I shall return to my native state and share the miseries of my people, and, save in defence, will draw my sword no more.

113

Lee's Resignation from the U. S. Army, April 20, 1861, Addressed to General Winfield Scott

General: Since my interview with you on the 18th instant, I have felt that I ought not longer to retain my commission in the army. I therefore tender my resignation, which I request you will recommend for acceptance. It would have

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been presented at once but for the struggle it has cost me to separate myself from a service to which I have devoted the best years of my life and all the abilities I possessed. During the whole of that time—more than a quarter of a century—I have experienced nothing but kindness from my superiors, and a most cordial friendship from my comrades. To no one, general, have I been as much indebted as to yourself for uniform kindness and consideration, and it has always been my ardent desire to merit your approbation. I shall carry to the grave the most grateful recollections of your kind consideration, and your name and fame will always be dear to me.

Save in defence of my native State, I never desire again to draw my sword. Be pleased to accept my most earnest wishes for the continuance of your happiness and prosperity, and believe me most truly yours, R. E. Lee.

114

Letter of Robert E. Lee to His Sister, April 1861, Whose Husband Was a Northern Sympathizer

My dear Sister,

I am grieved at my inability to see you. . . . I have been waiting for a more convenient season, which has brot to many before me, deep and lasting regret. Now we are in a state of war which will yield to nothing. The whole South is in a state of revolution, into which Virginia, after a long struggle, has been drawn; and though I recognize no necessity for this state of things, and would have forborne and pleaded to the end for redress of grievances, real or supposed, yet, in my own person, I had to meet the question whether I should take part against my native state.

With all my devotion to the Union, and the feeling of loyalty and duty of an American citizen, I have not been been able to make up my mind to raise my hand against my relatives, my children, my home; I have, therefore, resigned my commission in the army, and, save in defence of my native state, with the sincere hope that my poor services may never be needed, I hope I may never be called on to draw my sword.

I know you will blame me; but you must think as kindly of me as you can, and believe I have endeavored to do what I thought was right. . . . That God may guard and protect you and yours, and shower upon you everlasting blessings, is the prayer of your devoted brother, R. E. Lee.

115

*Lee's Acceptance of the Command of the Army of
Virginia, April 1861*

Mr. President and gentlemen of the Convention: Profoundly impressed with the solemnity of the occasion, for which I must say, I was not prepared, I accept the position assigned me by your partiality. I would have much preferred, your choice had fallen upon an abler man. Trusting in Almighty God, an approving conscience, and the aid of my fellow-citizens, I devote myself to the service of my native state, in whose behalf alone will I ever again draw my sword.

116

Letter of Lee to His Wife, May 1861

Do not put faith in rumors of adjustment. I see no prospect of it. It cannot be, while passions on both sides are so infuriated. Make your plans for several years of war. If Virginia is invaded, which appears to be designed, the main routes through the country will, in all probability, be infested, and passage be interrupted. I agree with you in thinking that the inflammatory articles in the papers do us much harm. I object particularly to those in the Southern papers, as I wish them to take a firm, dignified course, free from bravado and boasting. The times are indeed calamitous. The brightness of God's countenance seems turned from us, and its mercy stopped in its blissful current. It may not always be so dark, and he may in time pardon our sins and take us under his protection. Tell Custis [their son, who had graduated from West Point and was a lieutenant in the Engineer Corps, U. S. A.] he must consult his own judgment, reason, and con-

science as to the course he may take. I do not wish him to be guided by my wishes or example. If I have done wrong, let him do better. The present is a momentous question which every man must settle for himself, and upon principle. Our good Bishop Meade has just come in to see me. . . . God bless and guard you.

117

Letter of Lee to His Daughter, January 1862

My dear Daughter: Having distributed such poor Christmas gifts as I had to those around me, I have been looking for something for you. Trifles even are hard to get in these war-times, and you must, therefore, not expect more. . . . I send you also some sweet violets that I gathered for you this morning while covered with dense white frost, whose crystals glittered in bright sun-like diamonds and formed a brooch of rare beauty and sweetness, which could not be fabricated by the expenditure of a world of money. Yet how little will it purchase. But see how God provides for our pleasure in every way. May He guard and preserve you for me, my dear daughter. Among the calamities of war, the hardest to bear, perhaps, is the separation of families and friends. Yet all must be endured to accomplish our independence and maintain our self-government. In my absence from you, I have thought of you very often and regretted that I could do nothing for your comfort. Your old home, if not destroyed by our enemies, has been so desecrated, that I cannot bear to think of it. I should have preferred to have it been wiped from the earth, its beautiful hill sunk, and its sacred trees buried, rather than to have it degraded by the presence of those who revel in the ill they do for their own selfish purposes. You see what a poor sinner I am and how unworthy to possess what was given me; for that reason it has been taken away. I pray for a better spirit, and that the hearts of our enemies may be changed. In your houseless condition, I hope you will make yourself contented and useful. Occupy yourself in aiding those more helpless than yourself. . . . Think always of your father, R. E. Lee.

118

*From a Letter to His Wife Written from Culpeper,
June 1862*

It was a splendid sight [a review of his troops]; the men and horses looked well. They had recuperated since last fall. Stuart was in all his glory. Your sons and nephews are well and flourishing. The country here looks very green and pretty, notwithstanding the ravishes of war. What a beautiful world God in His loving-kindness to His creatures has given us. What a shame that men endowed with reason and knowledge of right should so mar His gifts.

119

Letter of Lee to His Wife, Christmas Day 1862

I will commence this holy day by writing to you. My heart is filled with gratitude to God for the unspeakable mercies with which He has blessed us in this day; for those He has granted us from the beginning of life, and particularly for those He has vouchsafed us during the past year. What should become of us without His crowning help and protection? Oh! if our people would only recognize it and cease from vain self-boasting and adulation, how strong would be my belief in final success and happiness to our country. But what a cruel thing is war to separate and destroy families and friends, and mar the purest joys and happiness God has granted us in this world, to fill our hearts with hatred instead of love for our neighbors, and to devastate the fair face of this beautiful world! I pray that on this day, when only peace and good will are preached to mankind, better thoughts may fill the hearts of our enemies and turn them to peace. Our army was never in such good health and condition since I have been attached to it. I believe they share with me my disappointment that the enemy did not renew the combat on the thirteenth. (Fredericksburg) I was holding back all that day, and husbanding our strength and ammunition for the great struggle for which I thought I was preparing. Had I divined that was to have been his only effort, he would have had more of

it. My heart bleeds at the death of every one of our gallant men.

120

Order of the Day Issued by General Lee on the Occasion of a Proclamation Made by President Jefferson Davis, in August 1863, a Month After the Defeat of Gettysburg, Appointing a Day of Humiliation and Prayer.

The President of the Confederate States has, in the name of the people, appointed the 21st day of August as a day of fasting, humiliation, and prayer. A strict observance of the day is enjoined upon the officers and soldiers of this army. All military duties, except such as are absolutely necessary, will be suspended. The commanding officers of brigades are requested to cause divine service, suitable to the occasion, to be performed in their respective commands.

Soldiers, we have sinned against Almighty God. We have forgotten His signal mercies and have cultivated a revengeful, haughty, and boastful spirit. We have not remembered that the defenders of a just cause should be pure in His eyes, that our times are in His hands; and we have relied too much on our own arms for the achievement of our independence. God is our only refuge and strength. Let us humble ourselves before Him. Let us confess our many sins, and beseech Him to give us a higher courage, a purer patriotism, and a more determined will; that He will convert the hearts of our enemies, that He will hasten the time when war, with its sorrows and sufferings, shall cease, and that He will give us a name and a place among the nations of the earth.

121

Asked about Apostolic Succession, Lee replied: "I have never troubled myself to think about such matters. I have merely endeavored to be a Christian."

122

Comment to a captain, concerning the granting of a petition from a Jewish soldier: "We should always be charitable to-

wards those whose religion differs from ours, and as far as possible, aid everyone to fulfil the duties imposed upon him by his belief."

123

Concerning the defeat of the South: "I bow with resignation before the Will of Almighty God, whose omniscience cannot be deceived, whose infinite tenderness cannot desire our injury, and who knows not only the trials that are good for us but also the moment when it is best for us to undergo them."

XIII

THEODORE ROOSEVELT

124

From His Inaugural Address, 1905

No people on earth have more cause to be thankful than ours, and this is said reverently, in no spirit of boastfulness in our own strength, but with gratitude toward the Giver of Good, who has blessed us with the conditions which have enabled us to achieve so large a measure of well-being and of happiness. To us as a people it has been granted to lay the foundations of our national life in a new continent. We are the heirs of the ages, and yet we have had to pay few of the penalties which in old countries are exacted by the dead hand of a bygone civilization. . . . We have not been obliged to fight for our existence against any alien race; and yet our life has called for the vigor and effort without which the manlier and hardier virtues wither away. Under such conditions it would be our own fault if we failed; and the success which we have had in the past, the success which we confidently believe the future will bring, should cause in us no feeling of vainglorying, but rather a deep abiding realization of all which life has offered us; a full acknowledgment of the responsibility which is ours; and a fixed determination to show that under a free government a mighty people can thrive best, like as regards the things of the body and the things of the soul. . . .

125

"Fear God and Take Your Own Part"

"Fear God and take your own part!" Fear God, in the true

sense of the word, means love God, respect God, honor God; and all this can be done only by loving our neighbor, treating him justly and mercifully, and in all ways endeavoring to protect him from injustice and cruelty; thus obeying, as far as our human frailty will permit, the great and immutable law of righteousness.

We fear God when we do justice to and demand justice for the men within our own borders. We are false to the teachings of righteousness if we do not do such justice and demand such justice. We must do it to the weak and we must do it to the strong. We do not fear God if we show mean envy and hatred of those who are better off than we are; and still less do we fear God if we show a base arrogance toward and a selfish lack of consideration for those who are less well off. We must apply the same standard of conduct alike to man and to woman, to rich man and to poor man, to employer and to employee. . . . (*Fear God and Take Your Own Part.*)

126

Church Going

In the pioneer days of the West, we found it an unailing rule that after a community had existed for a certain length of time, either a church was built or the community began to go downhill. In these old communities of the Eastern states which have gone backward, it is noticeable that the retrogression has been both marked and accentuated by a rapid decline in church membership and work, the two facts being so inter-related that each stands to the other partly as a cause and partly as an effect. . . . Therefore on Sunday go to church. Yes, I know all the excuses; I know that one can worship the Creator and dedicate oneself to good living in a grove of trees or by a running brook or in one's own home just as well as in a church, but I also know that as a matter of cold fact, the average man *does not* thus worship or so dedicate himself. If he stays away from church he does not spend his time in good works or in lofty meditation. . . . He may not hear a good sermon at church, but unless he is very unfortunate he will hear a sermon by a good man who with his good wife is engaged all

the week long in a series of wearing and humdrum and important tasks for making hard lives a little easier, and both this man and his wife are, in the vast majority of cases, showing much self-denial, and doing much for humble folks of whom few others think, and they are keeping up a brave show on narrow means. Surely, the average man ought to sympathize with such a couple and ought to help them and he cannot help them unless he is a reasonably regular church attendant. Besides, even if he does not hear a good sermon, the probabilities are that he will listen to and take part in reading some beautiful passages from the Bible, and if he is not familiar with the Bible he has suffered a loss which he had better make all possible haste to correct. He will meet and nod or speak to good quiet neighbors. If he doesn't think about himself too much, he will benefit himself very much, especially as he begins to think chiefly of others. . . .

I advocate a man's joining in church work for the sake of showing his faith by his works; I leave to professional theologians the settlement of the question whether he is to achieve his salvation by his works or by faith which is only genuine when it expresses itself in works. Micah's insistence upon love and mercy, and doing justice and walking humbly with the Lord's will, should suffice if lived up to. . . . (*Ladies Home Journal*, 1917.)

127

Religion and Service

Let the man not think overmuch of saving his own soul. That will come of itself, if he tries in good earnest to look after his neighbor both in soul and in body—remembering always that he had better leave his neighbor alone rather than show arrogance and lack of tactfulness in his effort to help him. The church on the other hand must fit itself for the practical betterment of mankind if it is to attract and retain the fealty of the men best worth holding and using. (Quoted by Corinne Roosevelt Robinson in *My Brother Theodore Roosevelt*, p. 335 f.)

128

From the "Autobiography" of Theodore Roosevelt

I do not think that a man is fit to do good work in our American democracy unless he is able to have a genuine fellow-feeling for, understanding of, and sympathy with his fellow-Americans, whatever their creed or their birthplace, the section in which they live, or the work they do, provided they possess the only kind of Americanism that counts, the Americanism of the spirit. It was no small help to me, in the effort to make myself a good citizen and good American, that the political associate with whom I was on closest and most intimate terms during my early years was a man born in Ireland, by creed a Catholic, with Joe Murray's upbringing; just as it helped me greatly at a later period to work for certain vitally necessary public needs with Arthur von Briesen, in whom the spirit of the "Acht-und-Vierziger" idealists was embodied; just as my whole life was influenced by my long association with Jacob Riis, whom I am tempted to call the best American I ever knew, although he was already a young man when he came hither from Denmark.

XIV

WOODROW WILSON

129

From a College Address

What every man seeks is satisfaction. He deceives himself so long as he imagines it to lie in self-indulgence, so long as he deems himself the center and object of effort. His mind is spent in vain upon itself. Not in action itself, not in pleasure, shall it find its desires satisfied, but in consciousness of right, of powers greatly and nobly spent. It comes to know itself in the motives which satisfy it, in the zest and power of rectitude. Christianity has liberated the world, not as a system of ethics, not as a philosophy of altruism, but by its revelation of the power of pure and unselfish love. Its vital principle is not its code, but its motive. Love, clear-sighted, loyal, personal, is its breath and immortality. Christ came, not to save Himself, assuredly, but to save the world. His motive, His example, are every man's key to his own gifts and happiness. The ethical code he taught may no doubt be matched, here a piece and there a piece, out of other religions, other teachings and philosophies. Every thoughtful man born with a conscience must know a code of right and of pity to which he ought to conform; but without the motive of Christianity, without love, he may be the purest altruist and yet be as sad and as unsatisfied as Marcus Aurelius.

Christianity gave us, in the fullness of time, the perfect image of right living, the secret of social and of individual well-being; for the two are not separable, and the man who receives and verifies that secret in his own living has discovered not only the best and only way to serve the world, but also the one happy way to satisfy himself. Henceforth he

knows what his powers mean, what spiritual air they breathe, what ardors of service clear them of lethargy, relieve them of all sense of effort, put them at their best. After this fretfulness passes away, experience mellows and strengthens and makes more fit, and old age brings, not senility, not satiety, not regret, but higher hope and serene maturity. (*When a Man Comes to Himself.*)

130

*From His "Meaning of the Declaration of Independence,"
July 4, 1914*

I am sometimes very much interested when I see gentlemen supposing that popularity is the way to success in America. The way to success in this great country, with its fair judgments, is to show that you are not afraid of anybody except God and his final verdict. If I did not believe that, I would not believe in democracy. If I did not believe that, I would not believe that people can govern themselves. If I did not believe that the moral judgment would be the last judgment, the final judgment, in the minds of men as well as the tribunal of God I could not believe in popular government. But I do believe these things, and, therefore, I earnestly believe in the democracy not only of America but of every awakened people that wishes and intends to govern and control its own affairs. . . .

131

From an Address Before a Gathering of Recently Naturalized Citizens, Philadelphia, May 10, 1915

You have just taken an oath of allegiance to the United States.

Of allegiance to whom? Of allegiance to no one, unless it be God—certainly not of allegiance to those who temporarily represent this great government. You have taken an oath of allegiance to a great ideal, to a great body of principles, to a great hope of the human race. You have said,—“We are going to America not only to earn a living, not only to seek the things which it was more difficult to obtain where we were born, but to help forward the great enterprises of the human

spirit—to let men know that everywhere in the world there are men who will cross strange oceans and go where a speech is spoken which is alien to them if they can but satisfy their quest for what their spirits crave; knowing that whatever the speech there is but one longing and utterance of the human heart, and that is for liberty and justice. . . .”

My urgent advice to you would be, not only always to think of America first, but always, also, to think first of humanity. You do not love humanity, if you seek to divide humanity into jealous camps. Humanity can be welded together only by love, by sympathy, by justice, not by jealousy and hatred. . . .

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From His Program of the World's Peace

It will be our wish and purpose that the processes of peace, when they are begun, shall be absolutely open, and that they shall involve and permit henceforth no secret understandings of any kind. The day of conquest and aggrandizement is gone by; so is also the day of secret covenants entered in the interest of particular governments, and likely at some unlooked for moment to upset the peace of the world. . . .

What we demand in this war is nothing peculiar to ourselves. It is that the world be made fit and safe to live in; and, particularly that it be made safe for every peace-loving nation which, like our own, wishes to live its own life, determine its own institutions, be assured of justice and fair dealing by the other peoples of the world as against force and aggression.

All the peoples of the world are in effect partners in this interest, and for our own part we see very clearly that unless justice be done to others it will not be done to us.

The program of the world's peace, therefore, is our program, and that program, the only possibly program, as we see it, is this:

I. Open covenants of peace, openly arrived at, after which there shall be no private international understandings of any kind, but diplomacy shall proceed always frank and in the public view.

II. Absolute freedom of navigation upon the seas, outside of territorial waters, alike in peace and war, except as the seas may be closed in whole or in part by international action for the enforcement of international covenants.

III. The removal, as far as possible, of all economic barriers, and the establishment of an equality of trade conditions among all the nations consenting to the peace and associating themselves for its maintenance.

IV. Adequate guarantees given and taken that national armaments will be reduced to the lowest points consistent with domestic safety.

V. A free, open-minded, and absolutely impartial adjustment of all colonial claims, based upon a strict observance of the principle that in determining all such questions of sovereignty the interest of the populations concerned must have equal weight with the equitable claims of the government whose title is to be determined.

XVI

JOHN WANAMAKER

133

Not many of you may have had the opportunity of visiting Philadelphia and seeing the Wanamaker Store. But most of you have heard WOO broadcast a program of music from its wonderful pipe organ. The store is one of the finest in the world. It is a monument to the ability and industry of a great man, John Wanamaker.

He was born on the southern outskirts of Philadelphia in 1838, the son of poor but capable parents. He received only a country-school education. At fourteen he went to work as an errand-boy in a publishing house. Later he became stock-boy in a clothing store. A few years later he became a clerk in Tower Hall, a clothing store owned by Col. Joseph Bennett, a man who advertised a good deal and had rather original ways of doing it. He took a great interest in young Wanamaker.

Another man who influenced Wanamaker was John Chambers, a powerful preacher, who believed that creeds meant less than practice. Wanamaker joined his church and worked actively, organizing Y. M. C. A. and Sunday school activities.

Just when the Civil War broke out he and his brother-in-law had planned to go into business. Mr. Wanamaker felt that he should enlist. He offered himself but was rejected. So they went ahead and opened Oak Hall, a clothing store. In spite of difficulties it proved very successful.

About 1875, foreseeing that the center of the business

section would move westward, Mr. Wanamaker bought the old freight depot of the Pennsylvania Railroad and remodeled it in time for the Centennial Exposition. It was quite as famous as the Centennial Exposition itself, for it embodied the novel idea of a great store offering all wares under one roof and at the same time making a special point of tending to the comforts of its patrons. The present building stands on the same site. In 1888 Mr. Wanamaker took an active interest in the presidential campaign. He became a member of the Republican National Committee and chairman of the Pennsylvania advisory committee. He organized a special committee of ten men, each of whom donated ten thousand dollars to a fund to fight political corruption, particularly fraudulent voting. When Mr. Harrison had been elected President, he appointed Mr. Wanamaker Postmaster General.

He put into the administration of government business as much zeal and genius as he had put into his own business. He soon discovered that all our mail to foreign countries was being carried by foreign ships at high rates. He brought about a change so that American ships could carry it. He secured an appropriation from Congress for an experiment with rural free delivery of mail. He believed and said that people in the rural districts would be happier, wiser and better, if they had good roads and good free delivery of mail and telephones. He lived to see the day when all these things had become common. He urged the government to establish parcel post, postal savings banks, and postal telegraph service,—things which were working well in Europe under government ownership and costing less to the people than here under private ownership.

All his life he was keenly interested in the church. He founded the Bethany Collegiate Church which he attended for many years and in which he taught a men's

Bible class. He did much for missions. In 1902 he made a trip to India and investigated the work of American missionaries. He did much to promote the Temperance movement. He believed the church has the threefold duty of healing the sick, teaching the ignorant, and preaching the gospel.

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Extracts from the Life of John Wanamaker

While Postmaster-General of the United States, I was permitted to make contracts amounting to millions of dollars, especially in arranging to have the mails to foreign countries carried in four ships built at Cramp's Shipyard, in Philadelphia, to sail under the American flag. I have, of course, made large purchases of property in my lifetime, involving other millions of dollars; and the buildings and ground in which we are now meeting represent a value approximating twenty million dollars.

But it was when as a boy in the country, at eleven years of age, that I made my biggest purchase. In a little mission Sunday school of the Lutheran Church I bought from my teacher a small red leather Bible, about eight inches long and six inches wide. This Bible cost two dollars and seventy-five cents, which I paid for in small installments as I saved up my own money that I had earned.

Looking back over my life, that little red Bible was the foundation on which my life has been built, and it has made possible all that has counted most in my life. I know now that it was the greatest and most important and far-reaching purchase that I have ever made; and every other investment of my life seems to me, after mature years, only secondary.

I remember the Sunday he brought it to me, the little gilt-edged, small quarto, and how I admired it until he told me the price, which was two dollars and seventy-five cents, more money than I had ever owned in my life. I was completely dumfounded—stunned, having no idea of the cost of such a book and not having opportunity to earn money of my own very fast. I knew it would take me twenty weeks to earn

enough money to pay for it, and I did not know what to do. He had bought it and paid for it and he was a poor man, and in those days the stores did not undo a sale when it was once closed. Having started towards such a debt without asking my father or mother, I did not dare to ask them for so much money, and there I was in a bad fix indeed. My good teacher saw my perplexity and said I could pay him whatever I had and give him the balance as I earned it. That lifted the load and opened the way to me. How much I have always thanked him for that little act of sympathy and generous aid to a boy. (*The Romantic Rise of a Great American* by Russell H. Conwell.)

135

A story is told of him that shortly after coming to Tower Hall a special lot of black neckties was given to his keeping. There were many of them, but not one of them escaped his attention. One day when Wanamaker was out at luncheon, Colonel Bennett gave one of the ties to a friend. Young Wanamaker, upon his return, discovered the loss, instituted a rigid investigation, and would not be satisfied until he had traced that particular transaction to his chief. Said a person who remembered this event, "He nearly turned the place upside down, but found out what he went for, and made a reputation in the bargain." (*Ibid.*)

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Looking back in later life to the beginnings of his vast business, he said, "Two little incidents in the life of the writer, when a boy, created the foundations for this business. When a country boy I was shy about going into fine stores, and I resolved that if I ever owned one everybody should feel at home and not be urged to buy goods." At another time he spoke more fully of this incident:

"Do you know," said he, "that when I was a boy I was like any other country boy. I used to do errands for my mother when I came to town. When I went into a big store my feet and hands grew to be so big I did not know what to do with them. All the well-dressed young ladies looked at me, and a

man stepped up and asked what I wanted. I bought what I wanted, and when I walked out the young ladies all stared at me again, and some man asked me if I got what I wished, and if I was satisfied, and if there was not something else he could offer me. It was positive pain and discomfort to me to go on an errand in one of these stores, and I made up my mind then that if I ever owned a store I would make it easy to get in, easy to do business in, and easy to get out of."

That was one of the foundation stones. The other was an incident that cut sharply, since it had to do with his mother. During the Christmas holidays, he went into a jewelry store to buy his mother a gift with the small amount he had saved. He selected a dainty article and said, "I'll take that," and handed over his money. Then something that pleased him better caught his eye, and he told the salesman he had "changed his mind," and wished to purchase the other article. But the salesman refused to allow him to make the change, and he had to take his first choice, or make a second purchase, which was beyond his means. Changing of articles, or courtesy to customers, was largely unknown in those days. But, then and there, the embryo merchant determined to start some day a store of his own where customers would not receive such manifestly unfair treatment. (*Ibid.*)

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During these days of discouragement and loss, an incident is told of a visit to New York by Mr. Wanamaker and his chief cutter to purchase goods on credit. The two tramped the streets for two days, trying to find someone who would trust them. At last, tired and disheartened, they returned to their hotel. The cutter decided to seek some amusement to counteract the depressing business outlook. But Mr. Wanamaker remained in his room. When the cutter returned, he found the young merchant kneeling on the floor. "What are you doing?" he asked. "Praying," Mr. Wanamaker replied. "What for?" "Credit," was the answer. (*Ibid.*)

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On February 22, 1902, the work of excavating was begun.

The first spadeful of earth was turned on Washington's Birthday. The first steel pillar guided by the Founder's right hand was set in place July 11, 1904, Mr. Wanamaker's sixty-sixth birthday. The first section was opened for business in 1906. The capstone was placed June 11, 1910. Standing on the roof overlooking the full sweep of the city, Mr. Wanamaker put the block in place. The act was followed by these words:

"It seems like a simple thing for us to be standing around just a plain block of granite—the last stone in the structure to find its place, bearing very properly an historic inscription to give a record of what we have done, yet there is half a century of business endeavor, strenuous and constant, that looks down upon us to-day as we, old friends and young beginners, stand together for this interesting service. Suppose every eye rests upon the stone and you read what is on it. If you can, read it aloud together:

" 'This block, put in place on June 11, 1910, by John Wanamaker, marks completion of this structure, begun April 26, 1904. Cornerstone laid June 12, 1909.'

" 'Let those who follow me continue to build with the plumb of Honor, the level of Truth, and the square of Integrity, Education, Courtesy and Mutuality.' John Wanamaker.

"I want to say, first of all, that one Hand alone has made it possible for us to have this day of felicity. That one Hand planted the forests, built into the hills the stone, laid down deep in the earth the iron, and through all the fifty years—beautiful years of dreaming and daring, but of health and hope, of struggles and schooling, years the history of which it would be hard to write—plainly written over all these years, guiding and guarding, is the one signature of the good God, who is interested in us not only on Sundays, but on week days—the Father of us all, who cares for what we are doing. I want to say to the younger people coming on that it is poor prosperity that is blind to the need of God's favor, whether we are in business or out of it. Into this building are wrought permanently the visions, the enthusiasms, the well-grounded hopes and the very spirit, the life work of the man that is speaking to you." (*Ibid.*)

Sayings of John Wanamaker

I have always desired to hinder none, help some, and to do good to the utmost of my power to every human being along every road on the face of the globe.

Dying is just like opening the door and going into my father's house.

Mr. Wanamaker was a strong believer in the triune duties of the Church, and often expressed himself in public as an advocate of the adoption of Christ's practice of healing the sick, teaching the ignorant, and preaching the Gospel.

Help us, O God, to leave the post with Thee and, taking staff in hand, travel cheerily on.

"Do not difficulties greatly hinder success?"—Never! never! Surmounting difficulties gives new strength, new ideas, more energies, and creates heroes who otherwise would have been only mere ciphers on life's battlefields.

Almost every human being has some natural gift, and is very much nearer than he thinks to the staircase of success, if he would only take the first step and keep on till he got to the top.

To believe you cannot do a thing is a way to make it impossible.

A clear and good conscience, which Heaven helps us to, is enough capital to begin life with for everybody in good health who is determined to be recognized by his faithfulness to the humble duties he may have to begin with.

A human being must not be thought of as an automatic machine. We must consider one another, and so far as in us lies add to the good feeling of all who labor with us. It can be done, and we must all find the way.

Business is not a matter of machinery; it is not a great granite building; it is not iron, steel, and rock; it is the human force that is in it; it is the man.

The way to keep happy is to keep busy at the work we love. Success we get without God doesn't count up very much.

Wealth can no more be created safely and permanently held

by the mere shuffling of securities than character can be created by shuffling cards.

Let those who follow me continue to build with the plumb of Honor, the level of Truth, and the Square of Integrity, Education, Courtesy, and Mutuality.

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Sayings of John Wanamaker on Human Relations

Doing something to help another is the great thing. Really it is learning the A B C of happiness.

To miss an opportunity to do a kindly thing, to give someone innocent pleasure, or lend a helping hand where needed—if in your power to do so—may be to risk the loss of a happy memory that might sweeten and lighten your way later on.

Have you ever noticed that the straightest stick is crooked in the water? In forming judgments of others, or in passing opinions upon current topics, let us go slow and be careful until we know all the existing circumstances.

Any one can form a fair judgment of what a young man is by the way he treats his mother.

A real boy with good principles and with a vision to do something even better than the fathers who have passed on, is worth more to his state than the discovery of an oil well or the opening of a new coal mine.

God never made a man just because He wanted one more man: He wanted you. He started you with a different shaped head, different face, and different thoughts. (*Maxims of Life and Business.*)

XVII

DAVID LUBIN

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This is the story of a merchant and philosopher, a dreamer and a practical genius.

David Lubin was born in Russian Poland in 1849 of Jewish parents. At the age of four he was brought to America, and he was educated in the life of the lower East Side of New York City.

His mother, on the strength of an incident occurring when he was only four days old, believed that he was selected by God for special service, for a distinguished career. She was intensely religious and steeped his childhood years with Hebrew psalms and prayers. Both in the home and in the school he was taught devotion to an ideal. In the home it was called the "Lord, our Righteousness," in the school it was "America, Liberty, Democracy."

During the Civil War he tried to enlist, but he was too young. His lying about his age was soon found out and he was sent home. In 1863 he left school, at the age of twelve, and followed an older brother to Massachusetts. There worked in a jeweler's establishment. He soon showed mechanical ingenuity. He had to solder goggles, but dipped each pair separately into the solder pot. He devised a scheme for dipping a dozen at a time. The foreman saw it; perfected it; patented it; and took the profits—giving the boy praise and a little extra free time.

At the age of sixteen he followed an older sister and

her husband to California. Life in the generous, open-handed, wicked California of 1865 stirred his enthusiasm. It made him physically strong, able to take care of himself among rough, impetuous people. In 1868 he joined a gang of prospectors who followed the trail across the sands into Arizona in search of gold. The experience taught him much but brought him no wealth. Once he was lost for two days in the desert without food or drink, and just by accident did he stumble on to his party again.

Becoming dissatisfied with himself and his prospecting trip, he returned to his mother's home in New York and became a traveling salesman for a hardware firm, selling pots and kettles. One evening a kerosene lamp exploded and almost caused his mother's house to burn down. He soon invented and patented a non-explosive lamp. But salesmanship and mechanical inventions did not satisfy his spirit. He was constantly tormented with the great questions concerning society and life, the problems of ethics and religion. He read a great deal and thought more. He was a natural student.

In 1874, when he was twenty-five, his sister's husband died in California and she wrote him asking that he come out and help her conduct her store. He went but he found retail business methods in California very confused: the merchant put up his price very high and the customer "jewed him down." Every sale was a contest in which the more determined party won. Lubin hated this system, for it was unfair toward the customer. So he went to Sacramento, rented a store room ten by twelve feet, with his own hands put up shelves and a counter made of rough boards, built a bunk in which to sleep, and put over his door the sign: D. Lubin, One Price.

During the first two weeks most customers left in anger because he would not be "jewed down." But soon they began to understand. In a year's time he had estab-

lished a thriving business and set up a new ethical standard in retailing for California. This was in 1875.

Lubin and his half-brother Weinstock were partners. Their chief trade was in supplies to mechanics; they sold many overalls. The men complained that the overalls were apt to slit in the middle. Lubin's inventive genius showed itself again. He devised a "continuous fly which re-inforced the seam of the crotch." He had it patented and made a contract with a San Francisco manufacturer to make the article. After a year of thriving business, with no further complaints, he was surprised one day to have the manufacturer walk in and offer to buy the patent. Lubin and Weinstock hesitatingly set their price at three hundred dollars and were amazed to see the manufacturer whip out his checkbook and pay it. Several years had gone by—the manufacturer was making big money, Lubin was regretting that he had sold his patent at so childish a price. One day the attorney for the manufacturer called on him; he told Lubin that the papers in the previous transaction had been drawn up incorrectly and that legally the patent still belonged to Lubin; he asked at what price Lubin would sign new papers. Lubin answered decisively, "At no price." The lawyer's face fell. Lubin continued, "Your client bought that patent in good faith; we sold it in good faith. So hand over your document. We will sign it without one penny of additional compensation."

By 1877 his business was flourishing. In that year he opened a mail-order department which soon was operating throughout the Pacific coast region. Lubin was growing wealthy.

In 1884 he was able to fulfill a promise he had made his mother that, should he ever be able to, he would take her to the Holy Land. To the dear old lady it was a foretaste of heaven. To him it was a revelation; it made him realize much of the history of his people; it made

him ponder on the future of his race. Strengthening the inner call he had always felt to service to mankind, it became a turning point in his life.

He tried to discover why it was that the Jewish people had been superior to their Semitic neighbors. He found it in their religion and their system of land-holding. While among other nations the land was owned by the king, among them it was owned by God: each tribe held its share; each family held its share. It made of Israel a nation of independent, democratic, land-holding freemen. Studying the history of Rome, he became convinced that Roman civilization began to decay when its land-holding freemen disappeared. He applied this thought to the future of America.

Returning to California he bought a fruit ranch about ten miles from Sacramento and a wheat farm of two sections. He was determined to understand the economic problems of the farmer. To his farming he applied as much system as he had to his commercial affairs. While other fruit raisers had trouble with discontented pickers, he gave his men such clean, wholesome food and comfortable quarters that he never had any trouble.

The fruit growers had other troubles: they had to pay such high transportation rates that they were losing money. Lubin helped to organize the first Fruit Growers Convention, which met in San Francisco in 1885. He wrote articles for the newspapers, made a trip to New York City, interviewing the president of the Southern Pacific Railroad—all in six weeks time. In November the California Fruit Union was organized. The next year business still was bad for the fruit growers. Lubin went to Europe to study methods of agriculture. He saw how the growers of fruit and vegetables in Great Britain held a public auction every day at Covent Garden, thus fixing the price of their commodities instead of having to take what the jobber offered them individually. He sent a

recommendation home that the California Fruit Growers do the same in every large Eastern market. Eventually the fruit growers perfected their organization and became prosperous through accepting his suggestions.

In 1888 he made a trip through Europe, studying methods of agriculture. He went to Germany and Austria, admiring their forestry laws, their technical schools, and their commercial museums. He visited Italy, expecting to find nothing worth while in agriculture, but he was surprised to find how thoroughly the fruit-raisers between Rome and Naples cultivated their soil, and how productive that soil was after two thousand years of cultivation.

During the years 1890-96 he devoted himself to the study of transportation and the tariff. One day two things came to his notice, the combined effect of which decided this for him: He saw a lot of books—cheap novels without literary value,—that had been shipped from New York to Sacramento by mail at one cent a pound. By express they would have cost ten or fifteen cents. Looking into the matter he found that under the excuse of encouraging education Congress had made this very favorable mail rate for printed matter, paying the deficit out of the national income.

That same day he went to San Francisco to find out why he could get no price for his wheat. He learned that the world price is fixed at Liverpool; this price was good, but transportation charges were so high that after these had been deducted there would be practically nothing left for the wheat grower.

He reasoned that if the United States government could make up a deficit in transportation for the book-dealer, then it could do it for the farmer. He demanded this, not as a special favor to the farmer, but because he believed that the welfare of the whole country depends on the welfare of the farmer. To this cause he devoted

much money and most of his time for five years, until in the spring of 1896 his health gave out and he sailed to Europe to find change, rest, and recovery.

In the spring of 1897 his proposal was submitted as an amendment to the tariff law, namely, that Congress should offset the protection afforded to manufacturers and industrial laborers through the tariff on imports by granting the producers of agricultural staples a bounty on exports in the form of a government subsidy to reduce the cost of transportation from shipping points to the foreign markets. It was voted down.

During his visit in Europe the previous year he had discussed the economics of the farmer with many statesmen and economists; he had attended an International Congress of Agriculture in Hungary. He began to see that the cause of justice for the farmer of the United States is inseparably linked with justice for the farmer of other countries who is competing with him. He took up the idea suggested there of an International Institute of Agriculture which should collect information on the world's crops and markets, advising the farmers of each country of the facts, helping to regulate the international price of such a staple as wheat or cotton so as to give the producers in different countries a fair return for their labor. More and more he saw that international friendship and peace must depend upon international fair play and unselfishness. This thought forced him back more and more into the conviction that what the world needs is religion.

For two years he devoted himself to writing a book, *Let There be Light*, on the subject of religion. He believed that Jew, Catholic, and Protestant should acknowledge themselves members of the Church Universal, combining the good characteristics of all—everyone learning to understand God through a study of his laws as revealed in science; everyone learning to fight

ignorance and wrong. This individual justice alone could create social justice, international justice, and unselfishness.

In October 1904, after twenty years of hard work, both physical and mental, and after many disappointments, his health was badly shattered. But his iron will would not give up. He was advised to spend the winter in a warm climate. He decided upon Rome. Here he spent three weeks in trying to secure an interview with King Victor Emmanuel III. After many rebuffs which would have discouraged most men he succeeded in getting an interview one Sunday morning. A man utterly unknown in Italy, with no official backing of any sort, presenting himself in the most modest and unconventional way, he went in and stood before a king, and by sheer force of logic and by the nobility and earnestness of his presentation—although he spoke through an interpreter—secured in half an hour from the head of a great nation the promise to take the initiative in materializing the project he had at heart—an International Institute of Agriculture.

It required much more work on Lubin's part to bring about the realization of his dream—first an International Convention, then ratification of the plan by various countries. Even in the United States he had much opposition to overcome. In June 1906 the United States Senate ratified the plan and President Roosevelt appointed Lubin the first delegate to the Permanent Committee of the Institute. Another year was to go by before the Institute could be organized. He devoted this time to traveling through the countries of Europe to organize public opinion for it.

The Institute was his life-work. He saw in it far more than justice for the farmer; it was a practical step toward international peace and coöperation. Therefore he pursued his work with religious zeal and enthusiasm. The World War brought a sad interruption. After the

Armistice had been signed he was much concerned that a peace should be established which would bring about not merely an Institute of Agriculture, but an international body to deal with all economic problems of the world. He died in 1918.

142a

The two days he was lost in the desert made a deep and lasting impression upon him. Such an accident meant almost certain death, yet he used to say that after the first shock of realization had passed he experienced not fear but a deep awe and wonder. He felt the imminent presence of God as it can be felt only in the desert, and realized in every fiber of his being the majesty and beauty of the infinite space surrounding him, of the audible silence, of the weird and wondrous desert coloring, of the sun, as it sank, a huge orb of fire, behind the horizon of the sand-sea which spread limitless on all sides, of the mystery of the unnumbered stars which, in those latitudes and in that rarefied atmosphere, shine with unwonted splendor as night's shadows fall. He looked into his own soul and felt the promptings of destiny.

On the eve of the second day, as he was wandering aimlessly, letting his exhausted pony go its own way, he suddenly stumbled across his party again. They had almost given him up for lost, and indeed it was little short of miraculous that he should ever have been heard of again.

142b

The conviction instilled into him by his mother, that the day would come when in answer to a special call it would be his privilege to serve his people, recurred to him, and he longed to do so, but already he was outgrowing narrow particularism, and in the desire to serve

he embraced not one religion but all, not only Jew but Gentile. He would serve America, the biggest collectivity he then could grasp.

But with this desire there came a realization of the limitations of his education. He knew that the three R's and the Psalms were not enough; he felt that there was something behind the ritual of the synagogue which he failed to get at, which those who hitherto taught him could not teach. Instinctively he felt that religion, as commonly practiced, was but the shadow of a substance at which he guessed but did not yet know. There was something beyond the ceremonies and symbols, however poetic, something deeper and loftier than the words, however solemn, chanted amid the blare of the ram's horn on the day of Yom Kippur. He now felt—he knew—that this something was essential. He formed the resolve to fathom the inner essence of religion; to get at the heart of it; and he made up his mind that as soon as occasion offered he would make it his business to study and to know.

142c

*Lubin's Advertisement in the "Sacramento Bee,"
April 1875*

We started in business in Sacramento in October 1874, at 100 K Street, between 4th and 5th, with two cases of merchandise in a place ten by twelve feet, and as we were not overburdened with spare cash, one of the partners of this firm hauled the lumber himself, and placed the shelves where they now are. It was a risky undertaking, but we wanted to try our system, which we herein make public, for the benefit of our customers and our contemporary storekeepers:

1. To buy or manufacture our goods at the lowest market prices and always be on the lookout for extra chances, if goods are offered lower than the regular market price.
2. To calculate at how low a percentage we could afford to sell them. (*David Lubin* by O. R. Agresti.)

3. Having settled that point to mark all our goods with the selling price in plain figures, so that all who could read figures should know the price as well as ourselves.

4. Never to misrepresent any article offered for sale.

5. To sell at one price only.

143a

From a Letter in 1911

I wish to dwell a moment on the designation "Israel." You will see from the dictionary that it means "fighter for God," and this does not necessarily imply that Israel means exclusively those of the Jewish people. It really means all that band of faithful workers of all times and of all nations who have striven for development and civilization.

143b

From a Letter on the Origin of His Idea of Service, 1909

It dates back to 1884 when I took my mother to the Holy Land and she, when on landing at Jaffa, knelt down and kissed the earth; in fact, it dates back to the centuries in the life of a very small nation, a life of the most significant consequences to all the nations of the earth and for all time to come; it dates back to Aaron, the brother of Moses, from whom I am descended, and it dates back to Abraham who was told "Go, and be a blessing to the nations," who was told "through thee shall all the nations of the earth be blessed." It has its root in the eternal struggle of Israel against the theory of incarnations, incarnations believed in by all the tribes and nations of the world excepting Israel, who was to make no physical or mental image of God, because no image could be made of Him. For an image is an embodiment of material, of matter, and matter is composed of parts, and each of the parts is finite, and God is not finite in whole or in part. Sometimes Israel has defined his belief in the oneness of God in what is called monotheism. "Hear Israel, the Lord our God is One God," and "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind."

Now, were this one God composed of parts, He would be a finite composition, just as much so as in the theory embraced by polytheism. It is for this reason that Israel was permitted no physical or mental image of God; not even the word "God" was permitted to be used. God was the universal ideal embodied in the word *Zadoketh* which means collectively what the two words "Charity" and "Equity" mean, or, as it is designated in English, "Righteousness." And here you have the Universal Father, the incorporeal mind, which governs righteously the mote and the pondrous globe, the insect and the soul of thought.

It was because Israel lived this thought, brought forth this thought, that he has lived the life he has, and has suffered all these centuries. . . . At the present moment Israel, stunned, lies asleep in the Valley, the Valley of Dry Bones, but presently he will awaken and go forth on his mission and continue in the work for which he was eternally ordained, and this mission is to be a servant, a servant unto the nations of the earth.

And the service wherein he is servant is most sacred, for it is destined, in the end, to cause the "swords to be beaten into plowshares, spears into pruning hooks," when nations shall no longer lift up a sword against nation; neither shall they learn war any more; then shall every man sit under his own vine and fig tree and there shall be none to make them afraid.

Where is there a man of renown, a man of princely rank, a king, an emperor, that stands higher in the eyes of the Almighty than the humble man or the humble nation, or the humble people that unselfishly does service in the uplifting of the people? If I had the choice offered me by the Almighty to found a nation for the Jewish people secure and mighty, or that they be servants to all the people of the world, uplifting the nations, I would choose the latter as the destiny of Israel. Even though the latter was through troubled waters of sorrow and misery.

143c

And so it comes to pass when a man lives by bread alone his mind becomes dyspeptic. Shop and nothing but shop soon

converts the man into a boot, an overall, a barrel of sugar, a banknote, or a mortgage squeezer. Practical? Come, O practical stomach, let us write the biography of one such as you. Don't be impatient. We won't detain you long. Birth, Feed-money, Death. No sooner dead than your hard-earned gold vanishes like a puff of smoke into hands other than you wished or dreamt of. . . . How unlike the image of God such men are, allied by instinct and capacity to the brute. . . .

143d

Extract from a Letter Written in 1900

God gave us freedom in order that we might be revenged on the Gentiles. "Vengeance is mine," said the Lord. If we are God's chosen people we must do God's work and execute God's vengeance on the people. And what shall that revenge be? This, we shall bless them that cursed us, and we shall lift up them that pulled us down.

And in this blessing, this lifting up of the nations, shall Israel find his own blessing and elevation. . . .

143e

Extract from a Letter to the Queen of Rumania on the International Institute of Agriculture

What particularly impressed itself upon my mind was the interest Your Majesty took in the Institute as promoter of Peace, Peace among Nations. It was this phase of the question which mainly prompted His Majesty, the King of Italy, to take the initiative in the movement.

At the first glance it may seem that Disarmament is the road to Peace, but it is evident that Disarmament is one thing and Equity in Exchange is another. So long as Disarmament would not remove the inequalities in exchange which exist, so long would disarmament bring no peace; it would on the contrary bring War.

Perhaps the most far-seeing political economists that the world has ever produced were the prophets that speak to us through the Scriptures. They spoke to us of "swords being

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beaten into plowshares, spears into pruning hooks, when nation shall not lift up arm against nation, when wars shall be no more." But when? When "knowledge shall cover the earth as the waters cover the sea." And toward this end it is absolutely necessary that there shall be an authoritative summary of the world's agricultural supply, and that this supply be known to all the world, and this is what the Institute stands for, and it therefore stands for World Peace.

144

From an Address Delivered Before the Employees of His Store on the Occasion of His Last Visit in San Francisco in 1916

What is the function of the merchant? If he is not able to be a blessing he has no more right to be a merchant than a hog has to be a merchant. Every stone, every brick, every piece of shelving, every piece of goods within the boundary of the merchant's domain must be the result of conscientious, intelligent, and painstaking labor. Otherwise everything he has is a witness against him for destruction. Shall the farmer be designated "nature's nobleman" simply because he can plant and harvest wheat, potatoes, and onions? And shall not a merchant be called nature's nobleman when through the labor of his business he creates a Passover (pass-over): when he passes in his dealings over the highway of Egyptian darkness of inequality into the broad domain of the Holy Land of justice and equity?

And this continual passing-over is the mission of the true merchant.

A business is a sacred place; and a liar and cheat has no right in a business. If this truth is being taught now and right here in this business; if this has been done right along, then we may say, "All's well." But if there has been a departure toward the decline, then it is "all's ill." Does this business allow injustice to customers? Does this business allow injustice to employees? Are employees sent off on unjust reasons, or because some hot-head acts on the spur of the moment? Then I say of that business that its foundation

has been laid in vain. Then the whole thing is a misfortune. But if this business has continued on in the course laid out for it; if it has continued on adhering strictly to the laws of equity; then the foundation has not been laid in vain. Then the structure is as solid as the eternal mountains.

145a

Letter to His Daughters in College, 1917

As you proceed with your studies you will no doubt in time perceive the difference between the stand of the Greek philosophers and the stand of the Bible heroes on the nature of God and the nature of man. In relation to God the former believed in the eternity of matter as well as in the eternity of the Spirit, whereas the latter believed in the eternity of the Spirit only. In relation to Man the former believed in determinism, whereas the latter believed in free will.

In opposing the Greek stand on the first point, the Bible heroes reasoned that the co-existence of any two eternals would be self-contradictory, for the totality of such two eternals would necessarily be one. But any such dual-mono-eternity would render matter a necessary and determinate part of God—which theory is pantheistic and unscriptural, for God would then be no God at all. Necessity would then be ruler of both Spirit and matter, thus narrowing all things within the bounds of determinism, of fatalism, and of pessimism. But the pure monotheism of the Bible gives us the eternal, all-ruling, all-pervading free will, God.

But it is with the second point that we are concerned here—whether man is governed by determinism or by free will.

If we are to hold by determinism, as the Greek philosophers did, there would be no use for injunctions as to what is already determined. In fact, under such a condition the very injunctions themselves would also have been determined. In that case we should be as pebbles upon the seashore acted upon by the waves; under such a condition I would have no free-will power to enjoin, nor would you have free-will power to act upon or reject such injunctions.

But we are governed by free will. . . .

Our choice of to-day, our free will of to-day, determines the character of our free will of to-morrow. In that way each person is said to be the "architect of his own fortune." Not merely of his own fortunes but also of his own soul. And this is the first and principal lesson that each student should learn and master. If you have learnt this, you have learnt much, and you are on the road to learn much more. . . .

145b

To His Daughters on Their Getting Excellent College Reports

The mistake is that one takes reports as the end, whereas they are the means. And as a means it may happen that the study may have served to a greater purpose by the student (in the case of) receiving a dull report than (in the case of) the student receiving the high report. . . . The primary thing is not how to work out a high report for the sake of obtaining the high report, but the primary thing is to study so as to render the spirit nobler. Let me make clear what I mean by an illustration.

Let us compare the spirit of man to a jar of mixed chemicals. On the table there is an empty jar into which you pour some quantity of chemicals from among the thousands of different chemicals before it, then stir, heat or cool mixture, and what have you as a result? The jar may be compared to the circumference of the soul, and the chemicals to the ideas which are taken in. But the question is, what kind of ideas were taken in, how were they assimilated, and what was the effect of the assimilation on the soul in its totality?

If we could see the operation of the soul in all this, we would witness one of the most wonderful phenomena in the psychic domain of the universe. It is God alone who understands this as it really is, but it is sufficient for our understanding if we can make use of our imagination in the endeavor to grasp the idea through symbols, more or less artistic and rational.

Now, what the general is to the soldiers, the Will is to the individual, and the Will is known under the terms of Spirit, Soul. Now, this Spirit, Soul, or Will is the top force of all our

stored-up thoughts, and we have no right to expect a better general to will for us than the mass of "thought-stuff" we have stored in the mind. Nor is this all, for we may have a goodly quantity of first-class foodstuff, but it has not been digested, and it lies there subjecting us to a spirit-ache, a soul-ache, a will-ache, just as unassimilated food gives rise to stomach-ache or indigestion.

The highest use of learning is not merely to take in new formulas and ideas, but to assimilate them with the ideas already there, and to adjust our ideas constantly to the varying standard which the higher process of thought will admit.

All this involves labor, and labor means effort, and thought-effort requires as much exertion as labor at the bench or in the ditch; and your ease-loving persons would not care to lower themselves to labor, they mean to be ladies and gentlemen without this trouble. Well, maybe they are right, maybe they are wrong. What do you think? (*David Lubin* by O. R. Agresti.)

XVIII

THOMAS EDWARD CAHILL

146

Thomas Edward Cahill, the founder of the Roman Catholic High School for Boys, was born in Philadelphia, May 27, 1828, at the northeast corner of Twenty-third street and South. His father, Thomas Cahill, was a native of County Louth, Ireland, who came to America in 1817, and married Maria Elliott, a native of Delaware, whose family had been one of the earliest to settle in that state. The marriage took place in St. Augustine's Church. Thomas, the subject of this biographical sketch, was the first of five children.

As a boy Thomas was noted for his kindly disposition and studious habits. His first education he got in a private school, which he soon left to enter the Southwest Primary and Grammar School on Twenty-third Street below Pine. His progress was rapid, so that before he was ten years old he was admitted to the first or highest division of the school. Here he found three or four boys who were emulous like himself to gain first place, but he got it and kept it. At the age of eleven he was sent by his teacher, Mr. William Wood, to try the entrance examinations of the Philadelphia High School. He passed the entrance examination successfully but was rejected on account of his age, the school authorities considering him too young. Accordingly he returned to the grammar school, and at the end of another year he was again sent up to take the entrance examinations, and again he was rejected because of his age. His teacher probably had

expected it, but rivalry between the four public grammar schools, Northwest, Northeast, and Southeast and Southwest was high; each wanted to produce candidates that could win honors in the entrance examination at the high school. Once more, then, the valiant but too youthful scholar returned to the grammar school.

But now his ability received recognition. One of the teachers having fallen ill, Master Thomas was put in charge of the fourth division of the school. In this position he taught and ruled his class with such prudence and ability that at the end of the term the board of directors paid him the regular salary. He was something over thirteen years old and small for his age; his class contained a number of boys who worked in the brick yard during the summer and went to school in the winter. It was a rough class of boys to bring under discipline. When the lessons had not been properly prepared Thomas reported them to the headmaster. Mr. Wood coöperated with the young master and spared not the rod on the delinquents. No wonder that Thomas frequently heard threats of having his "head punched after school." But Thomas knew beforehand that he could take his own part and that he could count on the moral and physical support of "the Schuylkill boys."

The following year he did enter the high school, but after a short time he left it in order to take employment under Mr. Patrick Brady in the latter's grocery and ship's chandlery store at Twenty-sixth and Pine. Mr. Brady had another store on Twenty-fourth Street, above Sansom. He put Thomas in charge of the Pine Street store. Thomas worked hard early and late. Soon after this his mother fell sick and died at the early age of thirty-six. It seems a strange thing to say, but young Thomas in effect became the head of the family, for his father, being a railroad contractor, was away from home a great deal.

Hoping to earn more money, Thomas left the grocery store and went to work in Hunt's Rolling Mill. The work was very strenuous for a lad of seventeen; armed with a large pair of tongs, it was his business to catch the iron rail or flat iron as it came through the rolls, and drag it out of the way. The daily wage paid at that time was one dollar and a half. Some time afterwards the mill shut down and Thomas returned to Mr. Brady's grocery business.

He was now an able, industrious young man of eighteen. Mr. Brady's wholesale friends encouraged Thomas to buy out the Pine Street store. This he did, and he placed over his store the following characteristic motto: "The nimble sixpence is better than the slow shilling."

He lived up to his motto. The business grew rapidly. His store was always full of supplies—generous heaps of hams, barrels of ship's bread and crackers, bales of oakum, ropes of all kind, barrels of pitch and tar, oilskin suits, belts and sheath knives; for the Schuylkill was then a busy river, bearing on its water trade from New Jersey and Chesapeake Bay. The vessels came up the river laden with cordwood, pine, oak, and hickory; and the Baltimore clippers, as they were called, often carried whole cargoes of watermelons, peaches, potatoes, eggs, and all kinds of produce. Thomas would purchase the whole cargo, and in return would sell coal, lime, and groceries. After a year or two he added a business in coal and wood to his grocery store, selling fuel to bakeries and factories. He advertised largely, and he found his business profitable and growing.

In the year 1850 Thomas became twenty-two years old. He decided to add a third line to his business. He established a canal-boat line between Philadelphia and Port Carbon or Schuylkill Haven, to bring down coal. Everything promised well for the venture. But spring

rains and freshets washed away boats and everything on the line of the canal and river, including his stock of coal and wood. The river flooded his store and ruined his stock. Financial ruin stared him in the face. He did not give up in despair, but having promptly arranged matters with his creditors, bravely started over again once more. In August of that same year another freshet carried away his whole stock of coal and wood and deluged the lower part of his store. Again he arranged matters satisfactorily with his creditors, who admired the pluck of "the boy," as they called him. Again he cleaned up his wharf and the store and started business anew. In a short time he had paid off his creditors.

He sold out his store and concentrated on his coal and wood business. In 1854 he decided to enter the ice business. In 1854 at the age of twenty-six he organized the Cold Spring Ice Company with Mr. Daniel Barker. After ten years he bought out Mr. Barker's interests, incorporated the company and became its first president. Success had not changed his habits, and he worked as hard as ever. His day began early and ended late, and it was usually nine o'clock when the office at the Pine Street wharf was closed. In 1869 he brought about the consolidation of several large ice companies under the name of the Knickerbocker Ice Company, and he was chosen its first president. This position he held until his death.

As president of this large business he had the opportunity of using all his remarkable business ability—shrewd foresight, capacity for organizing and systematizing, tenacity of purpose, and his ability to know all the employees. As he had been a hard worker all his life he expected the same of his employees. He was a model of punctuality and exactness; he had no place in his scheme of life for the laggard. To a person who had an engagement with him and then kept him waiting, he would

freely remark upon the value of time and the necessity of being punctual.

He was constantly alert for the welfare of the company. On the Schuylkill and Lehigh rivers in Pennsylvania, and later, on the Kennebec river in Maine, he established large ice-houses for storing ice for next season's trade. He also established a large factory for the manufacture of all the tools used in the business of building the wagons and the general handling of the ice business. While he was an exacting man and a disciplinarian, he was always careful of the interests of his workmen; for their sake he established a Building and Loan Association to help them buy homes, and a Beneficial Association to care for their interest in sickness or death.

As for his social and domestic life, this was happy and without notable incidents to relate. He was married, but the marriage was not blessed with offspring. His wife survived him; and it may be gratefully and appreciatively recorded here that she shared so fully in his magnanimous design of founding a free high school for boys, that she forwent her dowry rights under his will. His habits were domestic. He was full of the spirit of sociability with his relatives and friends. His conversation was brightened with humor, and when the business cares of the day were over, he could take and give a joke with the highest enjoyment. He loved music. He took a very active part in the formation of the Catholic Club, and sometimes he expressed surprise at finding there so many gentlemen with whom he had had business dealings without ever suspecting that they were Catholics.

His life as a Catholic was one of serious devotion without ostentation. He took great interest in the concerns of his church and parish, St. Patrick's, Philadelphia. Every Sunday saw him in his pew at half-past ten o'clock Mass; and he always received Holy Communion once a month. This external evidence of his piety could not be

concealed; but his life purpose he strove with success to hide from the eyes of his fellow-men. When he was urged to give up business cares to go abroad and enjoy the sights of Europe, he would merely reply that he had a thought in mind, planned and cherished for years, for the fulfilment of which he wanted to make all the money God would bless him with. No one surmised what his thoughts might be. He died in 1878.

In his will, after making various charitable bequests, he directed that the bulk of his property be used to establish a free Catholic High School for Boys, whose alumni should be trained for the practical pursuits of life without any menace to their highest practical interests, those of their religion and piety. It is significant as illustrating his modesty that he specified the name of the school, so as to exclude the possibility of its bearing his name. Remembering how he had been excluded from the Philadelphia High School on account of his age, he provided that boys "eleven years or older" might be admitted.

147

A Catholic Layman on Going to Church

I have been asked as a Catholic layman to give my idea of the value of going to church.

I take it for granted that there is a question here of the spiritual benefits to be derived from presence at the divine service in the church. That, rather than an argument setting forth the duty of going to church.

In his conception of the public worship of God the Catholic stresses the value of going to church because the altar of the Christian sacrifice is there, and from this altar there flows a grace which nourishes his spiritual life. The altar is at the very core of Catholic belief and worship. On the altar is celebrated the Mass. It is this which puts primary value into church attendance. For Catholics the Mass is the constant and continuous renewal, on all the altars in the different coun-

tries of the world, from the rising to the setting of the sun, of Christ's great atoning sacrifice on Calvary. On this belief rests the value which we set on the attendance of Mass on Sunday and indeed on weekdays. It is the altar and what the altar stands for that expresses the value of church-going for us.

Another important reason for church attendance is that the parish church is not only the place where the sacrifice of the Mass is offered but it is also God's house in the plainest sense of the word. There God, in the Second Person of the Blessed Trinity, resides. There Jesus Christ, true God and true Man, dwells. He has His abode there, stays there in the tabernacle on the altar, lives there just as truly as when He was a babe in Bethlehem, a boy in Nazareth, a man in Jerusalem. There is no mere figure of speech in these words for a Catholic but just their everyday literal meaning. We believe this on the authority of the Bible, as interpreted by the Apostles and the early Christian Fathers, and taught by them and their successors from the beginning of Christendom to the present time.

Of course, we believe that these words used of God's real presence in church expresses a great mystery, and that man's limited intelligence does not fully understand the wonderful truth they contain. But that does not gainsay the fact itself. Even in the natural and physical order, which the human mind can grasp and explain more easily than it can fathom spiritual and supernatural things, the intellect of man stops short of an explanation of many everyday experiences. Take, for instance, the tiny shrivelled seed that is sown in the ground and carpets the earth with verdure. Who shall fathom and explain that commonest of nature's marvels, let alone the mystery of God's real presence in the sacrament of the altar?

The Catholic belief that the church is the home of this altar where the Holy Sacrifice is offered and where God the Son really and truly is present in all His Divinity and all His humanity tells in a word why Catholics go to church and what value they set on their attendance there.

People sometimes say that, since God is everywhere in His creation, we can offer Him homage and praise which as creatures we owe to our Creator, without going to church. A man

may go into his closet and commune there with his Creator, or go into the glorious out-of-doors and worship God there, as one who

Finds tongues in trees, books in running brooks,
Sermons in stones, and good in everything.

The Catholic answer is "Surely." Why not, indeed? Religion is not a cloak that one slips on as he enters the church vestibule and doffs as he comes out. It is no go-to-meeting Sunday garment. Religion is a constant life-business for every day in the week. It is life-business for young and old alike. It is the service of God to which we are apprenticed for life, whether we work, or play, or pray, or whatever we do, provided we do it in God's honor.

The place of the church in religion is so vital, however, that if you take away the church, you take away the altar; take away the altar, and you take away the sacrifice; take away the sacrifice, and you take away Jesus Christ; take away Jesus Christ, and you take away Christianity. (*Philadelphia Record*, February 28, 1925.)

XIX

ROGER WARD BABSON

148

Roger Ward Babson was born in Gloucester, Massachusetts, in 1875. He graduated with a B. S. degree from the Massachusetts Institute of Technology in 1898. Two years later he married.

In February 1902 he found himself ill with consumption. The doctor advised him to go West. But he decided to cure himself at home by means of open air, complete rest, and plenty of nourishing food. That winter he spent much of his time in bed. But while his body was resting his mind was active.

Being the son of a merchant he had always been interested in business, and although he had graduated as an engineer he had gone into a bank. So now he kept himself from brooding over his misfortune by reading the financial reports of railroads.

The thought came to him, as he lay there—what a duplication of effort there is! Every bank in the country employing men to do the very thing he was doing now. Why couldn't he do it for them? This was a great idea; here was the means of supporting himself and his wife even though he was in bed.

At once he sent out a circular letter to a number of banks offering to furnish complete analyses for one month at a fixed rate. When the returns came in, he found himself with an assured income, for eight banks had accepted his offer at \$12.50 each. This was the beginning of Babson's Statistical Reports.

He hired a stenographer at four dollars a week. His strength came back and his business expanded. In a few years time he had to employ dozens of clerks. Soon he had to erect a building. After a few years he had to erect another, larger building.

Mr. Babson is the author of a number of books on business, also of several books on religion.

149

How Men Are Controlled

What foolish, short-sighted people we all are: both employers and wage-earners! We business men think that the world is governed by intellect. It is not. We think people are controlled by their minds. They are not. Both employers and wage-earners are controlled by their emotions; by love or hate; by sympathy or jealousy; by hope or fear. If this is so, it is evident that only religion can bring together employers and wage-earners.

We think the wage-earners are striking for wages or hours. They are not. They are striking for self-expression. They are actuated by the same desires for self-respect, self-preservation, and self-propagation as actuate the employers. We think that employers are fighting for more profits; they are not. These employers know that houses, factories, stocks, and bonds don't make men happy. They now have everything that money can buy. It is not for money reasons that they are resisting the demands of the labor-unions. These employers are actuated by the same desires for self-respect, self-preservation, and self-propagation as actuate the wage-earners. Both are thinking of the same indefinite things, but in different terms. And, the same means of persuasion are necessary to win men during industrial disputes as are needed to win a lover during the courtship days.

What does all this mean? It means that the labor problem is really a question of religion rather than of economics. The problem can never be settled by the methods now being used by either side. It can be settled only by each side thinking more of the community and less of itself; only as the church

takes an active part in the struggle. What would Jesus tell both sides of the labor conflict were He here today? I think He would say what we read in the thirty-eighth to the forty-second verse of the fifth chapter of Matthew.

He would advise each side to win the other by loaning them their cloak also. The secret of success is to do more than is demanded. In advising His hearers to give up their cloak also, when someone sued them at law to take away their coat,—to go an extra mile when compelled to go only one,—Jesus emphasized a great psychological truth. Jesus understood that the law of equal reaction applies to human relationships as it applies to astronomy, chemistry, and mechanics. He knew that to get a beneficial reaction we must go the second mile. There is no power or glory in doing only what we have to do. The glory comes with the second mile. (*Religion and Business.*)

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A Look into the Future

Instead of talking about the slogan, "The interests of capital and labor are mutual," we must ultimately come to a different slogan; namely, "The interests of our workers are the same as the interests of our families." In most family relations the proper point of view exists. In dealing with members of our family we realize that material things are of use only as they develop the soul of the individual. We do not figure on how much more our children are producing than they are consuming. We realize that the family must produce as much or more than it consumes in order to exist. After, however, that point is reached, our primary desire is to have our families healthy, happy, and in a position where they do not have to worry about an existence.

When, however, the father of a family leaves the home and becomes an employer, he has an entirely different point of view toward the members of his neighbor's family. He does not look upon these as brothers, but rather as servants. He thinks only how he can make a profit out of their labors,—not as to how their labors will hurt or harm them. He takes an entirely different point of view toward the members of his neighbor's

family, who work for him, from what he takes toward the members of his own family. The neighbor's family are mere machines to him, for use so long as they will make for him a profit. He cares little for their own well-being, and, unless he can make a profit from their labors, is perfectly willing that they should be idle. This is the real reason why there are so many labor troubles, and why the factory system has crushed the natural instinct in men and women to produce.

It will probably be a long time before man pulls down the great wall between his own children and the children of his neighbor; but until that wall is pulled down there will be no solution of the labor problem. This means that the solution must come through religion. (*Ibid.*)

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Once the writer supposed that "loving our enemies" was simply a duty and hence a sacrifice; but recent experiments suggest that this is the only practical way of winning and conquering them. This means that Jesus was a practical psychologist and that the church has a scientific basis for religion. (*Ibid.*)

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Prayer a Great Force

Whether or not scientists have as yet a knowledge of prayer, it nevertheless is a great and powerful force. Electricity is still unknown so far as its origin or makeup is concerned. We simply know that doing certain things develops a certain invisible power known as electricity, and that if this invisible power is connected with machines made in a certain way, these machines will revolve. We also know that this same electricity can be used for producing light and heat. But where electricity comes from, of what it consists, or how it is transmitted, no one knows. Yet we use electricity and it will soon be the basis of our new civilization.

We know just as much about prayer as we do about electricity. We know that by relaxing and concentrating we can, in the quiet of our rooms, secure the most wonderful results. Of course, the ordinary prayer, such as the preacher offers in

the church or the child recites mornings and evenings, is little more than a form. The prayers of our churches bear the same relation to the power that religion offers, that an electric toy bears to the great generating plant at Niagara Falls. It is not my purpose to defend the custom of praying as practiced to-day.

Both history and science clearly demonstrate that prayer has great possibilities. Prayer is our connection with the Holy Spirit, with the great sources of abundant power. The real forces of life are not found in material things, but are unseen and spiritual. Jesus did not exaggerate at all when He spoke of faith that could move mountains. He was stating a great psychological truth when He told His hearers that through faith they could secure health, happiness, and prosperity. The Holy Spirit is the great source of supply, the invisible, formless, but living substance. Man is the motor that can use this great invisible power. Prayer is the wire or the pipe that connects man with the great source of supply. (*Ibid.*)

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From an industrial standpoint, the soul of man is a very much more important factor than his physical body. The real productivity of man depends not so much on his physical strength or condition as upon his spiritual life. Faith, industry, courage, ambition, imagination, thrift, and similar qualities are those which determine man's productivity. If these qualities can be developed through religion, then religion becomes the greatest latent force in the industrial and commercial world to-day. (*Ibid.*)

154

Riches are neither right nor wrong by themselves. It all depends upon how they are secured and how they are used. The religion of the future will work to have all people healthy, happy, and prosperous; it will strive to have a hundred Standard Oils instead of one; it will seek to have an automobile owned by every family instead of by only a few; it will extol, not depreciate, both men and property. On the other

hand, the coming religion will make most careful distinctions as to how wealth is secured and how it is used. Those who secure their wealth without making the community better and richer, or those who use it in an ostentatious way to make others unhappy, will be frowned upon. The church which finally survives will be that church which teaches its people to produce, at the same time continuously emphasizing that the production must be in the interests of the group as a whole. . . . (*Ibid.*)

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During the World War the Throne Supply Company was earning big money and paying good dividends, so that its stock went up to unheard of prices. The company had great amounts of raw material on hand. Presently the price of raw materials dropped. The company had to lower the selling price of its manufactured articles in order to meet competition. The crash came; the company went bankrupt. Stockholders and bondholders lost. But the president, to whose misjudgment in buying the misfortune had to be ascribed, did not lose. Foreseeing the crash, he had quietly disposed of his stock. He did nothing to help the losers, but turned around and organized a new company under his own name, the Persett Manufacturing Company. (News Item.)

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During the World War the Sears Roebuck Company of Chicago had a flourishing business. After the war it suffered from the general depression. In February 1921 the Board of Directors decided that it could not pay the usual dividend but would offer its stockholders scrip, that is, promissory notes. At this moment the president Mr. Julius Rosenwald stepped forward and offered to take the scrip and pay out the cash himself. Again, six months later, he aided the company by pledging \$20,000,000.00 worth of his personal property to aid the company in meeting its obligations to bondholders. (*Ibid.*)

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I have been in the paper industry twenty-three years.

Starting after graduation from college as a workman—not just as a “looker-on”—I learned the workman’s point of view. Later, being promoted from foreman to superintendent, to manager, I learned the manager’s point of view. Of course all through my early work in the paper industry I had definitely in mind that I would some day become a manufacturer. This I have been for the last few years. . . .

When we operate our industries upon the unselfish lines . . . laid out for manufacturers to follow—which respect the individual—there is not going to be very much difference of opinion between the employer and the employee. . . .

Democracy has been defined as “the organization of society based upon respect for the individual,” and I will show you this afternoon how an industrial organization can be created which will give the maximum amount of opportunity for self-expression of the individual.

I am going to talk to you about what we have learned to recognize as creative work, which brings forth the intelligent thinking power of the human mind. I believe I will convince you that any type of organization that disregards the right of every individual to think and to plan in the day’s work is violating a great fundamental universal law. I hope to show you that these forces which are working destructively in society to-day have been called into existence primarily because we as manufacturers have been so engrossed in the building up of an organization to express our own individuality that we have forgotten that in doing it we have denied the workman the right to express his individuality also. Please bear in mind I am talking as a manufacturer, not as a “social scientist” or political economist.

A man in order to work willingly must work because he desires to work from within, not because he is forced through economic pressure to carry out orders given by others. I believe it to be absolutely essential that as manufacturers we use the same degree of intelligence in obtaining a working knowledge of the principles of human nature that we do in the working out of the scientific principles of the manufacturing process. The need is even greater—for civilization itself

will be destroyed if humanity's efforts are not constructively directed. . . .

We have had ample demonstration that the lack of interest and present disinclination upon the part of the workers to produce cannot be cured by more wages or shorter hours. . . . The big problem is how to create an environment in our factories that men will become so interested in their work that their main thought is not going to be for quitting time and pay day.

What are the forces that are making industry so repulsive to the worker? To-day the average employee has no love for his job, he cannot have. . . .

The organization plan which we developed was not a theory worked out and put into practice, but resulted from studying a highly successful plant in operation, in order to explain its remarkable individuality and "esprit de corps." The conclusion we arrived at is that the problem of individuality is the keynote upon which this whole industrial problem rests. When we began to understand it we ceased repressing the individuality of the workman, and instead encouraged the individual initiative, not only in the human unit, but also in the group, in the department and in each separate plant. . . .

This is no unpractical theory, for over and over again I have seen men change from indifferent workmen into men who really cared. It is not the irresponsible "outside" agitator who is to blame for our labor unrest. The whole trouble is entirely because we do not give men an opportunity for constructive self-expression. . . .

I went into an industrial plant that was making, at the time I went there, the poorest quality of fibre perhaps that was made anywhere. . . .

Our customers kept very quiet about the fact that they had our pulp in their paper, because they were afraid that their customers would find it out, but in later years it was the boast of the manufacturer who made high-grade papers that our pulp was in his paper.

We increased the production of that plant from 42,000 tons a year to 111,000 tons, with the same number of digesters for cooking the pulp, and the same number of wet machines for

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handling the finished product. . . . The thing that I did was to interpret the forces and to give the men a chance to coördinate and work . . . to obtain results.

I posted the records. . . .

Instantly I got a response.

The records at first were quantity records. We posted the production per machine, for instance, putting the highest man at the top and the lowest man at the bottom. No one likes to be the low man, and everybody likes to be the high man, so gradually we got a spirit of emulation started throughout the entire organization.

An unexpected and unwelcome development occurred, due to the workman's desire to get a good record regardless of the effect on the quality of the pulp. . . .

We now began to post records that had to do with the quality basis. . . .

As we changed from a quantity to a quality basis, the rivalry which tended to make hard feeling among the men disappeared, and the men began to work together much more harmoniously. We added later cost records, which gave information of progress where we could not directly measure skill without resorting to some sort of an inspection system or time study method. The result of giving a man knowledge of performance, so that he knows the effect of his actions on the raw materials, then measuring his own accomplishment for his benefit, is to stimulate his desire to do better work. . . .

Our manufacturing plants are destined to become a continuation of the educational system of the country. . . . The schools, however, must not be used for industry, but both schools and industry must become the servants of humanity. . . .

Three distinct fields of operation . . . the field of the raw materials, the field that has to do with the action of the chemical and mechanical laws inherent in the raw materials. This is the real field for science. . . .

We also had a distinctly separate field of operation and that is the field we call, for lack of a better name, "the will of man." Now, this has to do with that free, volatile, indefinable, but very tangible force which we have all encountered.

When, for instance, we lay out a certain method of procedure which seems to us to be exactly right—only the workmen won't do it our way—we usually attribute it to some kind of perverse streak in human nature. Without knowing what we were doing we had in our organization given the greatest possible amount of information to the largest number of men and then had given them a chance to express that knowledge in the performance of the day's work. By means of our progress records, that great dynamic creative force which we call the "will of man" was working with us instead of against us.

We had not said "The thing must be done absolutely in this way," but had given the workman knowledge of what he was accomplishing and let him do some first-hand experimenting for himself. I do not mean that we simply told the workman to go ahead and run the job in his own way. We gave him all the information we had available and then measured his progress for him. We did not give him specific instructions as to how he should do every little thing and detail of his work. There is a vast difference in the two methods. One is democracy, the other is autocracy.

Furthermore, through the graphical chart department, which related all the different operations in the plant to each other, we enabled the man to become conscious of what we learned to recognize as the third field, or the field of "plant unity," that thing that has to do with the development of "esprit de corps" in the organization. Each workman could know the effect of his own actions upon the raw materials and also upon the finished product. The plant was so delicately adjusted, that the man in the burner room, operating the sulphur burners, if he opened the slide of his door a little too wide and admitted an excess of air, would know the effect of that action all the way through the process until it came out in the finished pulp. I won't tell you in detail how this was done, but you can see what a sensitive plant nervous system we had developed. . . .

The conclusion we came to was this: Man does not create matter and he does not create force, . . . but he does create. . . . In the plant I have described we had changed the whole physical structure of the plant so that there was not a single

process in it which was operating the same as it did when we started. . . .

What caused this transformation? It was the release of human power. . . .

We increased the yield from a cord of wood seventeen per cent, by creating in our mill new conditions for the more highly specialized operation of the laws which govern the disintegration of wood pulp. We saved \$340,000 a year in raw materials. . . .

This was not accomplished because a certain group of individuals had extraordinary intelligence, but because all through that plant the individual workman had knowledge of what he was accomplishing and was consciously controlling the process. He worked from "within out," and when he knew himself to be limited by the physical equipment he insisted upon the removal of limitations.

We discovered that there is no such thing as the efficiency of a man. There is such a thing of course as the efficiency of a machine, because the machine is inorganic and cannot change unless it is changed from outside; the man, however, is constantly changing. He has in him that spiritual something which is constantly modifying the structure of his body, and consequently his capacity for accomplishment. When the man gets up against a limiting physical condition in the plant he simply insists upon that thing being changed.

What we learned to do was to put at the disposal of our workmen our technically trained experts, who were able to help them to modify equipment which they knew should be changed because of their intimate association with it, and thereby released enormous creative forces.

It is impossible to release these forces effectively unless the man who actually handles the materials desires to change the existing conditions. In one department where I had been urging the department head for two or three years to modify and change a certain equipment, we started progress records of work performed and in less than six months the constant urging of our men forced us to make a change which saved us thousands of dollars. . . .

You have perhaps heard the story of the man who applied

for a mechanic's position in a New England city, claiming that he was a mechanic and had been working at the trade for five years. Upon being questioned he said he had worked in Detroit, in an automobile factory—his job he said had been screwing on nut No. 57, three turns to the right.

Unfortunately this story is not exaggerated. Such conditions, however, are degrading to any workman for they violate the very reason for his existence. No matter how much welfare work an organization of this kind does, it can never compensate for the crime of treating its human units like animals. As long as we insist upon an operating environment in which the workman uses his brain merely to direct his muscles and has no opportunity to participate in the planning end of the manufacturing process we must inevitably have resistance to production. The truth of this statement we have demonstrated over and over again.

The minute you interest a man in his job, you create a condition in which joy in work becomes a reality and the workman becomes a constructive individuality. Many violate the moral law because, when a day's monotonous labor is over, they know of no other way to find self-expression except by stimulation of the physical senses. I have seen many men cease immoral practices when given an opportunity to exercise their creative faculties in constructive work—and this applies to men of low as well as high intelligence. . . .

No real progress in production can be made unless, stationed at the points where raw materials are converted, we have workmen who are not mere connecting links controlled by the machines, but men who are masters of the machines. Industry at last is going to assist men to become the conscious creators of their own environment. (*Human Relations in Industry* by Wolf.)

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RUSSELL H. CONWELL

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Russell H. Conwell was born February 15, 1843, son of a poor New England farmer, living near South Worthington, Massachusetts. His father was a hardworking, praying man, who read a great deal and took a decided stand on the issue of the day, slavery. He helped maintain the "underground railroad" by which escaped slaves were helped to get to Canada.

Russell and a brother attended an academy for two years at Wilbraham, Massachusetts. The boys rented a room and boarded themselves. They did odd jobs to earn money for clothes, books, and tuition. Russell was popular among the students. He was elected captain of their company of cadets. He entered heartily into debating. He went through the country round about selling a book on the Life of John Brown. To promote sales, he asked the permission of the school authorities to give a talk to the pupils about his hero. Later, when he called on the parents, it was easy to sell the book.

In 1860 he entered Yale. He worked for his board at the New Haven Hotel. Although he studied hard and made good progress in his studies, his poverty made him very unhappy. The result was that he became an atheist. In 1861, when Lincoln called for volunteers, Russell wished to join the Army. His father thought he was too young. Russell threw himself into the work of addressing rallies to promote enlistments, and was very successful at it. In September 1862 he enlisted and was

elected captain of a company. The governor of Massachusetts gave him a commission, although he was only eighteen years old. They were sent to North Carolina by sea and saw active service. He was wounded. He came out of the army with the rank of colonel.

In 1865, having been admitted to the bar, he married, and went West, settling in Minneapolis. Illness and his wife's death, caused him to return East. He soon became a successful newspaper man in Boston, and later a successful lawyer. He had become more and more interested in religious work, so that at the age of thirty-seven he gave up a successful law practice in order to build up a struggling church in Lexington, Massachusetts.

His remarkable success with the Lexington church attracted attention elsewhere, and a few years later he was called to a Baptist church in Philadelphia. Here he settled down to his life work in a field that grew as his powers unfolded. Under his direction and inspiring preaching the congregation had a marvelous growth. Successively he built the Baptist Temple, founded Temple University, and established a hospital.

Along with his pastoral work he was constantly traveling and giving his famous lecture "Acres of Diamonds." When in 1923 Mr. Edward Bok established the Philadelphia Award of \$10,000 to be given annually to the resident of Philadelphia who had done most for the city, the first man to be thus honored was Dr. Russell Conwell.

Dr. Conwell was in the habit of offering to pray for individuals. He asked these suppliants to write him letters telling whether their prayers were answered. He had a collection of eleven hundred such answers, many of them testifying to most remarkable answers to prayers, both their own and his. In discussing these, he wrote: "Thanks be unto God who giveth us the victory, our faith remains unmoved. A general view of the field of prayer shows that the great fundamental facts remain

undisturbed. God Is. God answers prayer. The Bible is the inspired work of the Spirit of God. Jesus is the Son of God. The Christ is the Savior of the sinful world."

He made many enduring friendships in Philadelphia; it was out of their personal friendship that Mr. John Wanamaker asked Dr. Conwell to write his biography.

One of the most beautiful friendships was that known as the "big three." Russell Conwell, the Protestant, became an intimate friend of Rabbi Joseph Krauskopf, pastor of the neighboring synagogue, and of Monsignor G. Coghlan, rector of a neighboring Roman Catholic Church. Rabbi Krauskopf was the first to die, Conwell died in December 1925, Mgr. Coghlan died soon after.

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"Johnnie" Ring, Dying to Save Sword, Made Doctor Conwell a Christian

Though a man of peace Doctor Conwell has always had a sword hanging at the head of his bed. And it was with this sword in his arms that he was buried. Of it he once told this story:

"A boy up there in the Berkshires, a neighbor's son, was John Ring; I call him a boy, for we all called him a boy, and we looked upon him as a boy, for he was under-sized and under-developed—so much so that he could not enlist at the time the Civil War broke out.

"But for some reason he was devoted to me and not only wanted to enlist, but he also wanted to be in the artillery company of which I was captain; and I could only take him along as my servant. I didn't want a servant, but it was the only way to take poor little Johnnie Ring.

"Johnnie was deeply religious, and would read the Bible every evening before turning in. In those days I was an atheist, or at least thought I was, and I used to laugh at Ring, and after a while he took to reading the Bible outside the tent on account of my laughing at him! But he did not stop reading it, and his faithfulness to me remained unchanged. . . .

"The scabbard of the sword was too glittering for the regulations, and I could not wear it and could only wear a plain one for service and keep this hanging in my tent on the tent-pole. John Ring used to handle it adoringly, and kept it polished to brilliancy. To Ring it represented not only his captain, but the very glory and pomp of war.

"One day, the Confederates suddenly stormed our position near New Berne and swept through the camp, driving our entire force before them; and all, including my company, retreated hurriedly across the river, setting fire to a long wooden bridge as we went over. It soon blazed furiously, making a barrier that the Confederates could not pass.

"But unknown to everybody, and unnoticed, John Ring had dashed back to my tent. I think he was able to make his way back because he just looked like a mere boy; but however that was, he got past the Confederates into my tent and took down, from where it was hanging on the tent-pole, my bright, gold-scabbarded sword.

"John Ring seized the sword that had long been so precious to him. He dodged here and there, and actually managed to gain the bridge just as it was beginning to blaze. He started across. The flames were every moment getting fiercer, the smoke denser, and now and then, as he crawled and staggered on, he leaned a few seconds far over the edge of the bridge in an effort to get air. Both sides saw him; both sides watched his terrible progress, even while firing was fiercely kept up from each side of the river. And then a Confederate officer—he was one of General Pickett's officers—ran to the water's edge and waved a white handkerchief and the firing ceased.

"'Tell that boy to come back here!' he cried. 'Tell him to come back here and we will let him go free!'

"He called this out just as Ring was about to enter upon the worst part of the bridge—the covered part, where there were top and bottom and sides of blazing wood. The roar of the flames was so close to Ring that he could not hear the calls from either side of the river and he pushed desperately on and disappeared in the covered part.

"There was dead silence except for the crackling of the fire. Not a man cried out. All waited in hopeless expectancy.

And then came a mighty yell from Northerner and Southerner alike, for Johnnie came crawling out of the end of the covered way—he had actually passed through that frightful place—and his clothes were ablaze, and he toppled over and fell into shallow water; and in a few moments he was dragged out, unconscious, and hurried to a hospital.

“He lingered for a day or so, still unconscious, and then came to himself and smiled a little as he found that the sword for which he had given his life had been left beside him. He took it in his arms. He hugged it to his breast. He gave a few words of final message for me. And that was all.

“When I stood beside the body of John Ring and realized that he had died for love of me, I made a vow that has formed my life. I vowed that from that moment I would live not only my own life, but that I would also live the life of John Ring. And from that moment I have worked sixteen hours every day—eight for John Ring’s work and eight hours for my own.

“Every morning when I rise I look at the sword, or, if I am away from home, I think of the sword, and vow anew that another day shall see sixteen hours of work from me. It was through John Ring that I became a Christian. This did not come about immediately, but it came before the war was over, and it came through faithful Johnnie Ring.” (*Russell H. Conwell and His Work* by Agnes Rush Burr.)

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Russell H. Conwell in Boston

Conwell’s law practice steadily increased. He had an office in Somerville, practically a suburb of Boston, where he lived, and also one in Tremont Temple in the city proper. In this law practice he took a step unprecedented in the history of the profession in Boston. He was ever ready to respond to the needs of the poor, and in his newspaper work he often saw how a little legal advice would lift the poor and ignorant over a rough place in the road. So he inserted in the Boston papers the following notice:

“Any deserving, poor person wishing legal advice or assist-

ance will be given the same free of charge, any evening except Sunday, at No. 10 Rialto Building, Devonshire Street. None of these cases will be taken into court for pay."

These cases Conwell prepared as attentively and took into court with as great a determination to win as those for which he received large fees. This proceeding laid him open to much professional criticism. His action was said to be unprofessional, sensational, and a "bid for popularity." But criticism did not stop him. The wrongs of many an ignorant man, suffering through the greed of men over him, were righted. Those who robbed the poor under various guises were made to feel the hand of the law.

And for none of these cases did Conwell the lawyer ever take a cent of pay. He kept his law office open at night for those who could not come during the day, and gave counsel and legal advice free to the poor. Often during the evening he had as many as half a hundred of these clients, too poor to pay for legal aid, yet sadly needing help to right their wrongs.

Another class of clients who brought Conwell much work but no profit were the widows and orphans of soldiers seeking aid to obtain pensions. To such he never turned a deaf ear, no matter what multitude of duties pressed. He charged no fee, even when to win the case he was compelled to go to Washington. Nor would he give up the case—no matter what work it entailed—until the final verdict was given. His partners say he never lost a pension case, nor ever made a cent by one.

An unwritten law in Conwell's law office was that neither he nor his partners should ever accept a case if their client were in the wrong or guilty. But this very fact made evil-doers the more anxious to secure him. They knew it would create the impression at once that they were innocent.

A story that went the rounds of legal circles in Boston, and finally was published in the "Boston Sunday Times," shows how he was cleverly fooled by a pick-pocket. The man charged with the crime came to Attorney Conwell to get him to take the case. So well did he play the part of injured innocence that Colonel Conwell was completely deceived and threw himself heart and soul into the work of clearing him.

When the case came up for trial, the lawyer and client sat together in the court-room and Colonel Conwell made such an earnest and forceful plea in behalf of the innocent young man, and the harm already done him by having such a charge laid against his door, that the district attorney agreed to dismiss the case at once. So lawyer and client walked out of the court together, happy and triumphant, to Colonel Conwell's office, where the pickpocket paid Attorney Conwell his fee out of the lawyer's own pocket-book which he had deftly abstracted in the court-room. (*Ibid.*)

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Russell H. Conwell in Lexington, Massachusetts

If Colonel Conwell's preaching had been electrical in its effect upon Lexington, his method of building a new church was even more so. Equally so were the other activities that quickly followed. While the church was being made over, the services were held in the Town Hall, in which was also held a fair to raise money for the building fund. This fair was unlike anything of the kind that had ever been held before in Lexington.

The whole of the Town Hall was used for it. Upstairs was a restaurant in which meals were ready at all hours. On the balcony was an old-fashioned kitchen in which were served all manner of old-time dishes—cider-apple sauce, doughnuts, baked beans and other famous New England delicacies. When the dinner was prepared a man in the uniform of a Colonial soldier came out on the balcony, blew a silver trumpet, announced that dinner was now served, and read the menu.

Everything imaginable in merchandise was on sale from farming tools to the daintiest of hand embroidery. Orders were taken for the winter's supply of vegetables, or for coal or wood. Anything anybody needed was furnished if possible. The only exception was dry-goods by the yard. The fair cleared \$1,600.

This event stirred the town and the neighboring community profoundly. Everyone was talking about it and the church work it stood for. One of the pleasing incidents was the action

taken by the Roman Catholics of the community. Sometime previously the Roman Catholic church of the town had given a supper. The church did not have enough dishes and tried to borrow supplies from the various Protestant churches at Lexington, but without success. Finally application was made to Colonel Conwell for whatever his church might have. He gladly loaned the dishes at his disposal and, when payment was offered, refused it.

The Catholics were not unappreciative and, when the fair for Conwell's church opened, the priest specially addressed his congregation in regard to it. He told them how kind the Baptist church had been in helping them and said to his parishioners, "I want you to go to that fair and spend money. Don't only buy a ticket to go in. But buy something at the fair." As the Roman Catholic church had a membership of about a thousand, their good-will and help had much to do with the success of the fair. (*Ibid.*)

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The Story of Temple's Small Beginnings, in the Words of President Conwell, 1915

It was all so simple; it all came about so naturally. One evening after a service, a young man of the congregation came to me and I saw that he was disturbed about something. I had him sit down by me, and I knew that in a few moments he would tell me what was troubling him.

"Doctor Conwell," he said, abruptly, "I earn but little money, and I see no immediate chance of earning more. I have to support not only myself, but my mother. It leaves nothing at all. Yet my longing is to be a minister. It is the ambition of my life. Is there anything that I can do?"

"Any man," I said to him, "with the proper determination and ambition can study sufficiently at night to win his desire."

"I have tried to think so," he said, "but I have not been able to see anything clearly. I want to study, and am ready to give every spare minute to it, but I don't know how to get at it."

I thought for a few minutes as I looked at him. He was

strong in his desire and in his ambition to fulfil it—strong enough, physically and mentally, for work of the body and of the mind—and he needed something more than generalizations of sympathy.

“Come to me one evening a week and I will begin teaching you myself,” I said, “and at least you will in that way make a beginning.” And I named the evening.

His face brightened and he eagerly said that he would come, and left me; but in a little while he came hurrying back again.

“May I bring a friend with me?” he said.

I told him to bring as many as he wanted to, for more than one would be an advantage, and when the evening came there were six friends with him. And that first evening I began to teach them the foundations of Latin.

That was the beginning of it, and there is little more to tell. By the third evening the number of pupils had increased to forty; others joined in helping me, and a room was hired; then a little house, then a second house. From a few students and teachers we became a college. After a while our buildings went up on Broad Street alongside the Temple Church, and after another while we became a university. From the first our aim was to give education to those who were unable to get it through the usual channels. And so that was really all there was to it.

Thus from so small a beginning in 1884, the University has grown to its gigantic proportions and has had over one hundred thousand students.

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Russell H. Conwell and His Work in Philadelphia

His pastoral work among his church members and others of the neighborhood brought constantly to Doctor Conwell's mind the needs of the sick poor. Scarcely a week passed that some one did not come to him for help for those who were ill and without means to secure proper medical aid. Accidents too—both among his membership and in the families of the neighborhood—were numerous. There was no large, well-equipped

hospital in the immediate vicinity, and the need of one in this section of the city began to be borne in upon him. And then—as in the case of the University—the need was brought to him in immediate and specific form.

Speaking of the manner in which the Samaritan Hospital came to be, Doctor Conwell says: “The Samaritan Hospital, which has become one of the great agencies for the healing of the sick poor in the city of Philadelphia, has been one of those *mysterious developments* which it is impossible to account for in the usual conditions of life. A young woman was seriously ill, with a very dangerous and somewhat infectious disease of the mouth. Her case was a very disagreeable and difficult one to care for in the home where she had lived as an orphan. The physician in charge suggested to me that the only reasonable way to care for the poor, afflicted woman was to hire two rooms in the upper story of some private house and put her in charge of a trained nurse.

We rented two such rooms and that one patient and those two rooms were the beginning of the Samaritan Hospital which now reaches so many thousands of the poor in the course of a year, because we soon hired the whole house. Then we purchased it with a small payment down, furnished it with gifts from our congregation, and found young women who desired training in the actual practice of nursing. Soon we were overwhelmed with physicians who offered their services free in such work.

We were soon so crowded that we were encouraged to purchase the adjoining dwelling, which was on the corner of Broad and Ontario Streets, Philadelphia. That we also purchased with a small payment and held for some time on a large mortgage. Afterwards we purchased a large lot on North Broad Street and then a similar lot on Park Avenue, after which the State of Pennsylvania came forward with appropriations for the maintenance of the hospital in its efforts to care for the poor people of the state.

Then one building after another arose as if by magic. Money came in from unexpected quarters, which, with some special subscriptions on the part of those most interested in the hospital, made the institution a permanent part of the humani-

tarian work of Philadelphia. Like all the other institutions, missions and enterprises which our church undertook to found or support, it started—as in the creation—with nothing; was “without form and void,” and grew into something by a mysterious but powerful Providence which seemed to push us on with the work beyond our plans or highest hopes. Where the spirit of life is, something must grow. (*Russell H. Conwell and His Work* by Burr.)

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Philadelphia Award “Cost” Dr. Conwell \$1900

It is estimated that Doctor Conwell has earned a sum in excess of \$10,000,000 during his lifetime. His lecture, “Acres of Diamonds,” alone netted more than \$4,000,000. But Doctor Conwell has kept none of his earnings for himself. All of it has gone to aid others. Thousands of young men and women have had their tuition paid in whole or in part through his philanthropy both at Temple and at other universities. When he went on lecture tours, it was his custom to deduct his expenses from the receipts of a lecture, and remit the balance to some needy young man or woman in search of higher education.

Doctor Conwell’s home was mortgaged time and again to raise money to aid the University. When he received the Philadelphia Award in 1923, letters came to him from all parts of the country suggesting ways in which he might put it to the best use. Doctor Conwell gave the entire \$10,000 for philanthropic purposes. In speaking of the incident he once said, “I do not want any more awards. I gave away \$1,900 more than I received in the case of the Philadelphia Award.” (*Ibid.*)

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“My Prayer”

This last bit of writing from Doctor Conwell’s prolific pen appeared in the *Weekly* on November 13. It was entitled “My Prayer,” and was written by the President in the Samaritan Hospital on November 4.

I ask not for a larger garden,
But for finer seeds.
I ask not for a more distant view,
But for a clearer vision of the hills between.
I ask not to do more deeds,
But more effective ones.
I ask not for a longer life,
But a more efficient one for the present hour.

I want to plant more,
Advertise more;
Tell the story of Jesus
In clearer form;
I want to be more wise,
And also more glad because I was used.

May some oak say,
"I grew stronger";
May some lily say,
"I grew purer";
May some fountain say,
"I threw the clear water higher."
May some good book be read;
May some good friendship be made;
May my total influence tell for righteousness,
Without an unnecessary tear.

XXI

JOSEPH KRAUSKOPF

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Joseph Krauskopf was born in 1858 in Prussian Poland, the son of orthodox Jewish parents. His father was a lumber dealer, and the boy spent much time with him in the forests, acquiring habits of vigorous outdoor life and a keen interest in the science of forest and field. His mother was devout and inspired him with reverence and simple faith.

In 1872 he followed an older brother to America and found employment in a tea store in Fall River, Massachusetts. His eagerness for further education attracted the interest of an American woman, Mrs. M. B. Slade. Through her kind interest he was able to go to Cincinnati and enter the first class in the Hebrew Union College in October 1875.

Here he spent eight years, studying in the public high school every forenoon in order to complete his college entrance requirements for the University of Cincinnati. Every afternoon he studied in the Hebrew College. He had to earn some money too; so he did all kinds of odd jobs. Later he was able to do tutoring. One of the interesting things he did was to prepare a First and a Second Hebrew Reader for American Jews. In June 1883 four young men graduated from the University with B. A. degrees, and from the Hebrew Union College with the degree of Bachelor of Divinity. Only four out of twenty-three had had courage enough to keep up the struggle through eight years. In July they were ordained

as Jewish rabbis—the first that had ever been trained in America.

Joseph Krauskopf was called to a synagogue in Kansas City, Missouri. He soon developed into a powerful preacher. He took an active part in every movement for social betterment. The governor of Missouri appointed him a life member of the Board of Charities and Corrections.

In November 1885 he attended the conference of Jewish rabbis in Pittsburgh which drew up the platform of religious principles known as Reform Judaism. Two years later the Hebrew Union College conferred upon him the honorary degree of Doctor of Divinity.

In that same year he was called to the congregation of Keneseth Israel in Philadelphia. Here he found his life work and here he remained until his death in 1923.

He was an indefatigable worker. He prepared an English version of the Jewish service, which he published under the name *Service Ritual*. He zealously instructed the adolescent children before confirmation, and also organized a post-confirmation class. In 1888 he began the practice of holding regular morning services on Sunday for the benefit of those members of the congregation who on account of their work could not attend on Saturday morning. This aroused a good deal of opposition among the older folks, but Rabbi Krauskopf's kind, firm way soon proved that it could be done without harm to anyone.

In 1894 he took a leave of absence and traveled in Russia. He visited Count Tolstoi, the advocate of simple agricultural life and simple New Testament ethics. He found that the Jews in Russia seemed eager to return to the soil if the government would only let them. He believed that in America many Jews would be glad to take up farming, if they were trained for it. So the thought took shape of establishing a practical school of agricul-

ture. In 1896 it was incorporated under the name of the National Farm School. From that time on, he spent much time in studying the importance of agriculture in our national life.

In 1900 he was appointed by the United States government special commissioner to investigate conditions of agricultural life in Europe.

In 1914 he visited Palestine, and after seeing how much progress had been made by the Jews in reestablishing themselves there and carrying on an agricultural life, he approved the Zionist movement.

Along with all this activity he continued to minister to his congregation with manifest success. His relations to non-Jews were uniformly happy. He was an intimate friend of Mgr. Coghlan, rector of the Church of Our Lady of Mercy, and of Russell H. Conwell, pastor of the Baptist Temple. These three prominent clergymen had their churches on the same street quite near each other.

Of the three men, Rabbi Krauskopf was the first to die. He died in June 1923. Simple rites marked his obsequies. It was his wish that there should be no signs of sorrow. After some music, which included the Christian hymn, "Lead, Kindly Light," his Will was read and a eulogy was delivered. All denominations and all walks of life were represented among the thousands who came to honor his memory.

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The National Farm School

What Russell H. Conwell did for the ambitious youth of Philadelphia Rabbi Krauskopf did for young men, the country over, who were eager to become scientific farmers.

He discovered early in his pastorate that the slums of an American city are not the most favorable environment into which to transplant a Jewish peasant from Eastern

Europe. Vast numbers of Jews were coming here, and as Mary Antin has so vividly portrayed in *The Promised Land*, were getting only the worst impressions of American life. This, Dr. Krauskopf saw, was wrong—wrong to the immigrant and wrong to America.

He recalled that the Jews were originally an agricultural people, that their whole social organization as described in the Old Testament was based upon the possession of land by each family. "We seem to forget that the land-owners and land-tillers were at one time the only true aristocracy. In ancient Israel farming and shepherding were occupations of kings and prophets." It became his ideal purpose to recover this dignity for the Jew in America, who had been excluded from the privilege in most countries of Europe.

He went to Russia and studied the immigrant before he left home. He had a delightful visit and formed a life-long friendship with Count Tolstoi, the advocate of primitive Christian life. The Count encouraged him in the plan. Returning home to America he launched the "Back to the Soil" campaign for the Jews.

His friends tried to dissuade him from his fantastic project, but not Russell Conwell. Krauskopf went out on a lecture tour, presented his cause with all the fervid eloquence of which he was capable, and brought home sixty-five hundred dollars. A second tour brought in ten thousand dollars and a third tour another ten thousand dollars. Now he bought an abandoned farm near Doylestown, Pennsylvania, and equipped it for a school. This was in 1897.

The course offers three years of practical instruction, combining field work with textbook work. When a boy is once accepted he has no further expenses, for he is able to pay for his board by the work he does. In 1922 the school sold twenty thousand dollars' worth of produce.

Originally Dr. Krauskopf thought only of Jewish boys, but he soon made the school non-sectarian. At least one-third of the enrollment is non-Jewish. His wish is that they should mingle, not as Jews and Gentiles, but as Americans.

Students come from all parts of the United States. One boy was asked, "Why did you come all the way from Chicago to attend this school?" He answered, "I wanted to get away from the city. I had gone through high school and a year of college, but I wasn't at all satisfied. I was hungry for the open air and sunshine. I longed for things you read about but can't have. I heard of this school. Do you know how it feels to get something you had given up as hopeless? Well that has been my feeling ever since I have been here.—Why did I not go to the state agricultural college in Illinois or Iowa? I wanted to become a real farmer, not a teacher of agricultural science."

It takes one hundred thousand dollars a year to support the school. An interesting custom at the school is to plant trees in memory of donations; these vary from twenty-five dollars to five hundred dollars. There are hundreds of trees planted in memory of the donors' parents or deceased children or the donors themselves. Noteworthy is the large catalpa tree which was planted in honor of Jacob Henry Schiff, Jewish philanthropist.

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Joseph Krauskopf's Creed

I believe in the love of man and in the love of God. I believe in service human and in service divine. I believe in labor as manly and in duty as godly. While I proudly acknowledge my Israelitish descent and my and the civilized world's indebtedness to Judaism, and while I am eager to maintain my historical identity with that people and faith, still I believe that all people are my brethren and that my

God is all people's God. I believe in extending the hand of religious fellowship to all who believe as I believe, no matter what their descent or their prior creed,—and the hand of social fellowship to all who think and act as I do, no matter what their creed or condition. I believe in doing as I would be done by. I believe in obedience to the laws of God as written in our hearts, to the laws of nature as inscribed in the universe, to the laws of men as enjoined in the codes and scriptures. I believe in a weekly sabbath for rest, recreation, and worship. I believe that all men have a right to social intellectual, moral, and religious freedom. I believe it is every man's duty to acquire knowledge and to foster it, to love progress and to further it. I believe in the inviolability of life and property, in the sanctity of home and family-ties. I believe that the good of all Bibles may be accepted and that the evil of all scriptures may be rejected. I believe that the good precepts and examples of all religious teachers may be followed no matter what their race or nationality, and that their evil examples and precepts must be shunned, even if they are of our own faith and folk. I believe that virtue and sin will ultimately meet their rewards. I believe in the supremacy of reason over faith, of inquiry over credulity. I believe in forms and ceremonies when they are accessories to awe and reverence, when they stimulate the mind to right thinking, the heart to right feeling, the hand to right doing. I believe that ignorance is a curse, and should be extirpated, that tyranny is a crime and should be eradicated, that fanaticism is a vice and should be uprooted, that war is a mortal sin and should be expunged. I believe that happiness is the highest good, and that peace and good will are the means of attaining it.

Last Will and Testament of Joseph Krauskopf

When in 1876 I decided to enter the Hebrew Union College of Cincinnati to study for the Jewish ministry, I knew that I had chosen a life-calling which,—even if successful,—would yield little more than a respectable living. Experience has proved that I had judged right. Beyond my house, my library,

and my household effects, and the few thousand dollars invested in life insurance, I own nothing.

I, therefore, have no worldly goods to bequeath to you, my children. And I would not have wanted it otherwise. I believe I have done my full duty towards you in having afforded you a good education and in having set before you an example of a life consecrated to labor and an earnest striving after the higher ideals. Even if Providence had chosen to bestow a fortune upon me, I would have regarded myself as having been entrusted with it solely as custodian for the benefit of others rather than as a personal possession for the use of myself and my family.

Too often have I seen a father's fortune become the undoing of his children, and rather than expose you to such a risk, I rejoice that I have no fortune to leave you, my dear children. You have received the necessary education and the home-stimulus necessary to hew out for yourselves a useful career, without the aid of an inheritance. With far less advantage to begin life's career than you have enjoyed, I was obliged to make my way in life from my twelfth year. And I seemingly have been all the stronger for it. The consciousness that whatever fortune you shall have or whatever honorable position you may occupy, is of your own making will some day become to you a source of supreme satisfaction. And let whatever encouragement I have given you toward attaining that end, be one of my legacies to you. . . .

I look upon death as the portal to another life, to the more important of the two. I do not regard it as the end of existence. I believe that the soul passes on to advance upon the work here begun and for which it was created.

While I have not done all that I wanted to do nor performed that which I did as well as I should have liked, still I feel that I have done nothing for which either my friends or my family need mourn or wear the trappings of sorrow. If mourner's garb have for its purpose to serve as a reminder of bereavement, I think that my dear ones will not require such reminder. If it be not easy to be remembered without such reminders, then I will not deserve to be remembered. Men do not mourn for one of their dear ones who has been promoted

from a lower to a higher station. Such a promotion comes to the soul at the moment of death, if it have lived worthily. Let my obsequies, therefore, be free from any signs of sorrow.

My fervent wish is that peace and love continue as a family bond. Assist one another. Be ye, children and children's children, consecrated to a life of noble effort. Be always loyal Americans and loyal Jews. Take a patriotic interest in all that pertains to the good of your country, your state, your city. Take a helpful interest in the congregation. Hold fast to education and to faith. Be active in all philanthropic endeavors. See to it that you always give your support to the ministers of the congregation, in remembrance of the comfort which I derived from such support. . . .

XXII

EDWARD A. STEINER

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Edward Alfred Steiner was born in Vienna, Austria, in 1866, of Jewish parentage. He was educated in the public schools and the gymnasium at Pilsen, Bohemia. During the year 1884-85 he was a student in the University of Heidelberg, Germany.

Coming to America without the recommendations of influential friends, he found it an inhospitable place at first. He has given a thrilling account of it in his book *From Alien to Citizen*.

In 1889 he completed a course in theology in Oberlin College and entered the Christian ministry. He served congregations in various cities for twelve years. In 1903 he went abroad with his wife and children, acting as special correspondent for the *Outlook*. In September of that year he returned and became professor of Sociology, "Applied Christianity" they call it there, at Grinnell College, Iowa.

He has made the cause of the immigrant his special study. For a number of years he has divided his time about evenly between teaching and field work. He was the first man in America to take young men whom he was training for Christian work among immigrants to Europe, in order to study the background of the immigrant. When he is not abroad, he spends his half year of field work living and observing in the East side of New York City.

During the World War and after he has recommended

that America should restrict immigration, in order to be able to assimilate the foreigners whom it has taken in.

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Pittsburgh in the Eighties

It seemed very strange to me that the church people were eager to close saloons when the factories and mills were always open. In my estimation the height of fanaticism was reached when I realized that on Sunday all places of amusement were closed and that boys were arrested for playing ball on that day.

Under the very foundations of the churches, where protesting congregations condemned Sunday pleasures, Sunday labor was going on in the damp, dark mines. After six days of monotonous, unrelieved toil, on the seventh day, tens of thousands of men were permitted to lift hot iron and steel bars, while young boys who labored all the week and were permitted to rest on Sunday, were arrested for engaging in what seemed to me a perfectly innocent game.

While the churches of Pittsburgh did stop Sunday baseball and kept the front doors of saloons closed—to this day [1914] they have not stopped the unnecessary waste of labor and life. (*From Alien to Citizen.*)

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That was a dreary spring, for not only was there no work, but the flooded cesspools and choked sewers bred pestilence, and our boarding-house held a mixture of contagious diseases, of which small-pox was the worst.

Perhaps because the hospitals were crowded or because we were isolated by the flood or because we were "just cattle," none of the patients could be removed. Instead, a quarantine was placed against our house, and we were virtually prisoners. Two of the men died. They were of the Greek Orthodox faith, but under existing conditions we could make no efforts to find a priest. Fortunately I could read the prayers of their church for them, and as they craved absolution from their sins before

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they died, I granted them forgiveness in the name of the Triune God in whom I did not profess belief. I had even mocked their crude superstitions and gloried in my enthroned reason; but in the presence of death, I was down to their level, or perhaps I should say, I rose to their height. I became a priest against my will, anointed by the laying on of hands of the dying.

At night came the health officers, covered by carbolic-acid-soaked sheets. They looked like ghosts as they carried away our comrades to rest in the potter's field.

Our boarding-house and others like it, became a menace to the neighborhood, for the disease germs washed down the hill-sides into the river, and death lurked in every drop of water the city consumed.

Pittsburgh seemed not to learn anything from this costly experience. It was the time when the growth and wealth of cities were put above the weal of those who toiled to make them great and wealthy. The newspapers were silent, and who would have heard the complaints of mere "hunkies?"

It is just beginning to understand that hardest of all of the sayings of Jesus—hard enough for the individual, harder for the collective mind to grasp: "For what doth it profit a man"—or a city—"if he gain the whole world and lose his own soul?" (*Ibid.*, pp. 122-128.)

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There was excessive heat during that harvest time, varied by desperate storms which swept wildly across those Minnesota prairies while I continued at the hard task of lifting bundles and building shocks, but somehow out in the glory of God's fields I forgot my wrongs and sufferings, and something of faith and hope came stealing back." (P. 103.)

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Bethlehem

Perhaps the group of people which influenced me most strongly at first was a number of public school teachers, who

organized a modern language and literature class, which I taught.

Among them began the development of my really religious life which had passed through so many phases and which at that time was probably at its lowest ebb. In this group of women I saw the fruits of religion: An honest culture, strong character, and a spirit of service which proved more convincing than the many and ingenious arguments with which they met my assaults upon their faith.

Deep down in my life, almost buried, was a spiritual hunger, of which I was then becoming conscious. . . .

The relations between the Gentiles and Jews in Bethlehem was so exceedingly cordial that it was not unusual for the Jews to attend the Christian churches, and my frequent presence there created no comment.

I was especially attracted to a church whose self-sacrificing pastor and his wife were and still are to me the most convincing examples of the Christian life. He and I argued frequently about religion. As with the teachers, so with the preacher. His most effective arguments were the serenity and simplicity of his life and the sterling qualities of his character. The Christian atmosphere of his home completely captivated me.

My outward opposition to religion was growing daily less violent, and the type of Christian life with which I came into contact proved exceedingly attractive. Its theology still seemed irrational and was absolutely unsympathetic; but the Christ, that rigid wooden figure nailed to the Cross, which I had so long known, and which had repelled me as a child; while as a youth it never drew me—began to look human. His artificial halo disappeared. I saw Him walking among men, and I began to feel His power. The face lost its stern sadness and the features resembled those of the consecrated minister or his devoted wife. Great changes commenced within me. I was hungry for spiritual relationship with that Christ whose love I dimly felt and whose tragic life and death I at last faintly understood. . . . After my first conscious prayer, something came into my life and claimed it—the whole of it. I felt a communion with something humanly great; but greater

than any human I had ever known. It came like the quiet which steals into the midst of a storm at sea, when the ship lifts and groans, then rights herself, finds her course and moves again into the face of the abating storm. (Pp. 209-219.)

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Unfortunately there were what I considered unsurmountable obstacles in the way of openly attesting my allegiance to Christ. All my Christian friends believed in some inner change, volcanic and revolutionary, which must follow confession of sin and desire for salvation.

I felt no sense of guilt, neither had I any desire for salvation from an eternal hell. I felt the guilt of all the world and my sense of sin as a part of it. I desired salvation, not for myself alone, but for the world I knew to be in need of it. Nor had I any ecstatic experience which would match that of my friends who had "come to Christ," as they express it.

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[At Oberlin] I also studied systematic theology, but in a very unsystematic way, for he who taught it was more than a theologian; he was a man who radiated his teachings. His central thought was that God is *beneficent* and that whatever does not harmonize with the Divine attribute of beneficence is not Divine. It is the one attribute of God regarding which I am absolutely sure and it has remained the central theme of my preaching.

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Looking back upon my life I realize that it was a planless one, or if it was planned I was compelled to live it almost as an involuntary agent, in the hands of fate, or the good Providence, or whatever else we choose to call that force "that shapes our ends." Even the "rough hewing" was done by mightier hands than mine.

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My great hope is that here in America the Christian Church

will again perform the miracle she wrought in those virgin years; that of binding together Jew, Greek, and Barbarian, bond and free. She can do it if she regains her Founder's faith in humanity.

I have never stood for any one kind of propaganda by which to disseminate her faith, but I firmly believe her one weapon must be a renewal of the Christ spirit; for in that spirit alone can she conquer.

I am still in the thick of my battle. It is a glory to fight against hate and gross injustice; against the un-American, anti-Christian spirit of race and religious prejudice.

If to-morrow my part in the battle ends, I shall thank God for the share I have had in it thus far, I shall thank God for the way He has led me into it; through hunger, homelessness, and loneliness; through drudgery of work, the pangs of poverty, and even the fires of affliction.

If I am to be kept in the struggle, then for each day of it, new thanks; nor do I ask that the wind be tempered, the floods assuaged, or the fires cooled; just this one thing I ask: that I keep Faith unto to end.

And when the end comes I shall say with my last breath that which thrills my whole frame with an unearthly joy:

Thank God for the Christ.

Thank God for America.

Thank God for humanity.

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Many a time have I thanked God for this one boon (power of appreciation) which made the hills, the castles, the sky, the storied past and the power of the throbbing present all my own, although I owned not a foot of land, and was a stranger, penniless often, and without a shelter.

On all these journeys, so many I cannot count them, I have come in touch with the heart of humanity and found it good. Often in these later days when I have preached the one message I have—the inner kinship of the human—I have recalled those good folk on the Volga, the Dnyper, on the Danube and the Rhine and the Neckar, and later on the Hudson, the Ohio

and the Mississippi. In humblest huts and in earth caves they lived; they who never did me evil, but always pointed the way, shared with me their substance; would take no pay even when I could give it, and asked none when I was desperately poor. In pity, in sympathy, in mutual helpfulness I have found no difference between the races and nations among whom I have wandered, and I have verified the visions of the prophet:

He looketh down from Heaven,
He beholdeth the children of men,
He fashioneth their hearts alike.

(Pp. 29-30.)

XXIII

HENRY VAN DYKE

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Henry Van Dyke is known to you no doubt as the writer of short stories, the best known among them being "The Other Wise Man."

He was born in Germantown, Philadelphia, in 1852. He graduated from Princeton University in 1873, and from Princeton Theological Seminary in 1877. For nearly twenty years he served in the pastorate of the Brick Presbyterian Church in New York City and devoted much time to writing.

From 1900 until 1923 he was professor of English literature in Princeton. During the years 1913-17 he was United States minister to the Netherlands and Luxemburg.

His home is Avalon, Princeton, New Jersey.

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Summary of a Sermon by Henry Van Dyke at Harvard University, October 1910

"Stand fast therefore in the liberty wherewith Christ hath made us free." (Galatians v. I.)

Christianity has always brought freedom, and every great revival in Christianity has been a liberation. But there have been many delusions in the history of the church. Some of the first converts refused to do daily labor and Paul had to rebuke them, saying: "He would not work, neither shall he eat." There were others who tried to impose all of the Jewish ceremonial laws upon Christians. These Paul also rebuked.

To-day we hear a great many false conceptions of freedom set forth. In the street and in the press, people vaunt: "We believe only what our senses perceive; we are free. We will do only what our impulses prompt; we are free." But this too is a creed,—a creed that fetters, a belief that chains. When death robs us of our senses and impulses, then our faith is based upon voidness and the cravings of our soul remain unanswered.

Freedom is the privilege of doing or of not doing, of saying *yes* or *no*. Every mind is partially free. It can make a choice. But the choice once made, man is subject to law. You want to fly,—you must adjust yourself to the force of gravitation. Natural Law! you are walking in a city street; you see a beautiful vase in a shop window; you break in and take it; you are restrained by the police. Social Law!

Absolute independence means isolation. You cannot be happy without considering the happiness of others. Man is not a unit,—he longs to love and serve. When he as a part finds his place in the Whole, he is at rest. Moral Law!

Thus freedom is conditioned, it depends upon our adjusting ourselves to others. Freedom is liking what you can do, what you may do, what you ought to do. Study your powers. Study your relations to men and society about you. Study your duty toward and your dependence upon God.

There is a beautiful story about St. Augustine and his mother, the saintly Monica. Said the son, "Will a man be happy, if he gain his desire?" "Yes," she replied, "if he desire what is good."

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The questions about the world which science considers and answers, all have to do with secondary causes. Beyond that sphere she does not need to go, and within that sphere her wisdom is sufficient. We come to her like curious children. We "want to see the wheels go round." We want to know what the wheels are made of. She tells us, and there she stops. All that we have a right to ask, is that she shall be true to the facts, and that she shall confine herself to them. When the astronomer Laplace was reproached for not men-

tioning God in his treatise on the mechanics of the solar system, he answered, "I had no need of that hypothesis." And this reply was just, because in order to give a specific explanation of any single group of phenomena, it would not do to appeal to divine action, which is equally the source of all phenomena.

But the moment we take this reasonable and modest position, we perceive that curiosity in regard to single groups of phenomena by no means satisfies or exhausts the activity of the questioning spirit in man. There is a deeper curiosity in regard to the relation of these single groups of phenomena to each other, and to ourselves. . . . Is there an invisible unity beneath all the visible diversity of phenomena? Is there anything behind the mechanical working of the world, so wonderfully explained (by science), which corresponds to what there is in us, when we make and use a machine, or an instrument, when we plant and cultivate a garden, or when we select and train a noble race of animals? Is there a final cause toward which things work together, and a supreme power which guides them to that end?

This is the question of sovereignty. We can no more help asking it than we can help thinking.

We are in the world like voyagers on a ship. We inquire what the ship is made of; and science tells,—iron and wood. And what makes it float? The buoyancy of the air which it contains. And what makes it go? Steam. And what makes the steam? The heat of the furnace. Then, if we are sufficiently interested, science takes us down into the engine room, and shows us all the condensers and pistons and cranks and wheels, more fully than they have ever been shown before; and we are amazed and profoundly grateful. We come up again into the light of day. We look into the overarching heaven, the home of sunshine and storm, the deep mother of light and darkness. We look out upon the great and wide sea, full of mystery and terror. New questionings spring to our lips. Where is the ship going? Is there a captain on board? Does he know, does he care, what is to become of it? Is he wise, is he faithful, is he a good captain? Can he direct the

vessel through tempests and dangers? Can he tell us how to work with him? how to act in times of peril and perplexity? Can we be sure of him? Can we trust him?

Christ gives us the answer, "Seek not what ye shall eat, and what ye shall drink, neither be ye as a ship that is tossed on the waves of a tempestuous sea, for your Father knoweth that ye have need of these things."

The vessel is not driving masterless over the ocean. The Captain is on board. He is God. He is also our Father. For all who trust and serve Him, it is a sure voyage, a certain port, a safe harbor. (*The Gospel for an Age of Doubt* by Henry Van Dyke.)

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The person of Jesus Christ stands solid in the history of man. He is indeed more substantial, more abiding, in human apprehension than any other form of matter or any mode of force. The *conceptions* of earth and air and fire and water change and melt around him, as the clouds melt and change around an everlasting mountain peak. All attempts to resolve Him into a myth, a legend, an idea, have drifted over the enduring reality of His character and have not left a rack behind. The final verdict is that Christ is historical. He is such a person as men could not have imagined if they would, and would not have imagined if they could. He is neither Greek myth, nor Hebrew legend. The artist capable of fashioning him did not exist, nor could he have found the materials. A non-existent Christianity did not spring out of the air and create a Christ. A real Christ appeared in the world and created Christianity. . . . The fount and origin of the power of Christianity was, and still is, the person Christ. (*Ibid.*, p. 58.)

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Before we can find any narrative of the life of Jesus, any collection of His sayings, any record of His deeds,—first of all, and most vividly of all, we see the person of Jesus printed upon the hearts and revealed in the letters of certain men who loved and trusted and adored Him as their Savior from sin.

As a matter of fact, the Epistles come before the Gospels.

I do not say that they are any more authentic, any more precious, than the Gospels. I do not say they are ever to be read or interpreted apart from the Gospels. But I say they are forever sacred and authoritative to all Christian hearts, because they are the place where we first catch sight of Jesus Christ in this world. And their personal testimony, their peculiar significance, their religious meaning, must never be forgotten or denied, if we want to know what Christ came to do, and what Christ really did, for the life of man.

For what are these Epistles? They are not formal treatises of theology, of ethics, of government. They are simply transcripts of the spiritual experience of real men,—St. Peter and St. Paul, and St. John, and perhaps some others whose names we do not know.

No one can doubt that the center of these letters is Jesus Christ. He is their theme and their inspiration, their impulse and their aim. They are written in His name. They bear witness to His power, they glow with His praise. They are, first of all, and most of all, evidences of the place which Jesus held in the inner life of these men, testimonies to the change which He wrought in their souls,—a change so great, so deep, so joyful, that it was like a new birth, a veritable passing from death unto life. Listen to a description of this change, in words as fresh and glowing as if they had been written but yesterday:—"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

This is an authentic description of the mission of Christ to the inner life of man. This is a reflection of what He really effected in the secret place of the human heart. This is the

voice of that new tide of peace which silently rose through man's experience—

One common wave of thought and joy
Lifting mankind again.

This is the original gospel, which began to win the world eighteen hundred years ago, and has never ceased to spread from heart to heart, from land to land, like music mixed with light. And it is the faithful and persistent witness to this experience, more than anything else, that has made Christianity a world-religion. A changed heart, uttering its new-found felicity in sweet and searching tones,—this is the miracle that has drawn the attention of man, century after century, to the teachings of Christianity. (*Ibid.*)

XXIV

RUFUS M. JONES

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Rufus M. Jones, well-known author and lecturer, is professor of philosophy in Haverford College, at Haverford, a suburb of Philadelphia. He was born in Maine in 1863. Through his colonial ancestry he was related to four governors of pre-revolutionary Rhode Island. His family belonged to the Quaker faith, and an uncle and an aunt of his were prominent Quaker missionaries and preachers.

In 1885 he graduated from Haverford College. In 1886-87 he studied in the University of Heidelberg, and from 1893 to 1895 in the University of Pennsylvania.

In 1893 he joined the faculty of his alma mater, serving successively as instructor, assistant professor, and professor. He is the author of numerous books on religion and philosophy.

He has received many marks of recognition for scholarship and intellectual leadership, the latest being the honorary degree of doctor of sacred theology from the University of Marburg in Germany. During the first semester of 1926-27 he lectured at various colleges and missions in China.

The following quotations are taken from his recent book, *Finding the Trail of Life*, the record of his own inner or religious life, until he was ready to go to college, a most interesting autobiography.

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I cannot remember when I did not think about God and

wonder about him. It was hard to make my different ideas about Him fit together. I supposed that He lived in a beautiful city—above the blue dome of the sky, which always appeared to be exactly above the top of our house where the highest place in the sky surely was. But, then, too, he was everywhere else. He made the flowers bloom. He made the grass grow. He guided the birds in their flight. He made the sheen and glory on our lake at sunset. He brought me a little brother when I was four years old. He was near enough to hear good persons talk to Him when they prayed. He could see every bad thing I did. When we had “silence” after morning reading, I always thought He was somewhere near, telling Mother or Aunt Peace what to pray for and then hearing them when they spoke. They often asked Him to make me a good boy and I gradually came to believe that He was always looking after me. I ought to have been courageous and free from fear. I was surrounded with love both on earth and in heaven, and I ought to have had a triumphant sense that all was safe and right.

[He tells of his childish fears—the dark, the cellar, and lightning.] The thing which had the most to do with my deliverance from fear was my childlike discovery that I belonged to Him. I say “discovery,” but it was discovery slowly made and in the main gathered from the atmosphere of our home. God, as I have said, was as real to everybody in our family as was our house or our farm. I soon realized that Aunt Peace *knew* Him and that grandmother had lived more than eighty years in intimate relation with Him. I caught their simple faith and soon had one of my own. I gradually came to feel assured that whatever might be there in the dark of my bedroom, God anyhow was certainly stronger than everything else combined. I learned to whisper to Him as soon as I got into bed. I never learned to pray kneeling by the bedside. I committed everything to Him. I told Him that I couldn’t take care of myself and asked Him to guard and keep the little boy who needed Him. And then I believed that He would do it. I knew that Aunt Peace never doubted and I tried to follow her plan of life. (*Finding the Trail of Life* by Rufus M. Jones, pp. 31-32.)

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The Old Testament was the book of my boyhood. My heroes and heroines were there. It gave me my first poetry and my first history, and I got my growing ideas of God from it. The idea of choice, the fact that God chose a people and that He chose individuals for his missions, was rooted in my thought.

But greatly as I loved the Bible, and devoutly as I believed in my first years that it was to be taken in literal fashion, I am thankful to say that I very early caught the faith and the insight, which George Fox and other Quaker leaders had taught, that God is revealing Himself, and that truth is not something finished, but something unfolding as life goes forward. In spite of the fact that I lived in a small, backwoods community into which modern ideas had not penetrated, and belonged to an intensely evangelical family, I nevertheless grew up with an attitude of breadth toward Scripture. I searched it, I loved it, I believed it, but I did not think that God stopped speaking to the human race when "the Beloved disciple" finished his last book in the New Testament. The very fact that the spirit of God could impress His thought and will upon holy men of old, and had done it, made me feel confident that He could continue to do that, and consequently that more light and truth could break through men in our times and in those to come. I cannot be too thankful that that little group of believers who made the Bible my living book, and who helped me to find and love its treasures, also had spiritual depth enough to give me the key to a larger freedom that enabled me in later years to keep the Bible still as my book, without at the same time preventing me from making use of all that science and history have revealed or can reveal of God's creative work and of His dealing with men. (*Ibid.*, pp. 65-66.)

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The Death of His Mother

But on one memorable day all my hopes were shattered. The stroke fell. I had to face the reality. I stood confronted with the most stubborn, inexorable fact. It seemed impos-

sible, and yet there it was. It ought not to be, and yet nothing could change it. I thought of all the cases I had ever read about or heard of in which persons had been mistaken in calling some one dead. I clung like a drowning man to the vague hope that it might be a prolonged sleep, and that she would awaken and surprise us all. I strangely felt myself in the great company of sufferers all over the world, as though we belonged in one common fellowship. I saw a boy with whom I had often quarreled go by the house. I thought only of the bare fact that he had lost his mother, and so was in my group, and I burst into tears as I watched him.

Then followed my great rebellion—the worst I have ever known. Could a God be good who took away my mother? Could there be any Heart of Love in a universe where such things happened? I had never had the slightest doubt of an immortal life after this one. I had taken it as though it were as much a settled fact as that the sun which went down in the west at night would come up again in the east the next morning. Now I felt the ground going out from under this entire faith. My whole structure seemed toppling over. My prayers sounded hollow, and the kindly words of comfort spoken to me were empty words. It seemed at first as though this state of things would last forever. I saw no way out of it. I had come upon a mental condition as new as it was to the first man who ever faced death. Every rope in my ship was tested. The question was being settled—however little I knew it—whether I was to go to wreck or come through the storm with a stauncher faith than I had ever known before.

Little by little the memories of sixteen years came over this dark event with their trail of light. God had given me my mother, and through her I had learned of Him. There were hundreds of bright points in our lives together when her love and patience had helped me to rise to my consciousness of God. I could not forget how I had heard her in her prayers talk quietly with Him about me, as though she knew Him perfectly and wanted to make me acquainted with Him. I knew, too, that she fully expected to go on living with Him, after death should come to her. It had apparently never occurred to her that death would do more than separate her

from us. My trouble had largely come, because I could not get my thoughts above the earth over her coffin. But as her faith in a new and larger life came over me and quickened my own, and as I settled back on all the sure evidences that all my life had been in the love of God, I began to realize that I had not lost my mother, that she was nearer to God than ever, and that I was more than ever bound to live her kind of life. But I came out of this struggle no longer a child. I had wrestled with an angel in the dark, and, when I emerged with the blessing, I had passed a crisis. (Pp. 126-29.)

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The bearing of all this on my religious life no doubt seems remote, but nothing that quickens the mind and forms the inner life is unimportant. Religion is not something foreign, not something superadded to the fundamental nature of the soul. It has to do rather with the whole process of self-development and with the building of those ideals by which we live. (P. 135.)

190

Much more direct in its influence on my religious thought was my work in science with the veteran science teacher, Thomas J. Battey. He had a noble veneration for truth, a rare power of observation, a passion for accuracy,—all important traits in science,—and with these qualities he had an almost unlimited joy in nature and enthusiasm for search and discovery. He made me one of his companions. We walked the woods and fields together. He showed an almost miraculous power of vision and hearing. He would see a rare flower that escaped every other eye. He would hear an insect which all the rest of us missed. He awakened our interest in the most common objects. I remember hearing him say, "I would rather know the history of every stone in that wall than have a million dollars." Of course, he would! Every clay bank with its line of erosion interested him as much as a gold mine or an oil deposit would have done. This dear man,—a born poet and a great Christian, as well as a scientist,—taught me geology. I first heard in his classes the astonishing fact that

the world was not made in six days, some six thousand odd years ago, but had a history of uncounted and uncountable years. He marshalled the evidence. He made the *fact* as clear and plain as morning sunrise. He laid before us the marvelous story of the evolution of the horse. He showed us the array of fossils. He pointed out how the stages of the embryo child run in a parallel order to the stages of the order of evolving life. Most important of all he carried us over from our childish idea of a God who worked from the outside like a mechanic to the higher conception of a God who works from within as a living creative energy. He helped us to realize that the account in Genesis is a great poetic story through which some man in the primitive stages of human thought expressed the central truth of the ages that God is the Maker of all that is. This account, he made us feel, is not in terms of science, which was not born yet, but in terms of poetry and art and religion, which are as old as smiling and weeping. This beautiful sweep of the inspired vision, he convinced us, offers no bar or hindrance to exact research, and is not a substitute for a careful, reasoned, demonstrable method of divine creation. What all this meant to me, with my previous insular outlook and child-minded conceptions, can hardly be expressed. In any case, I leaped forward to the new view and with it I won my spiritual freedom. I grasped an Ariadne thread which was to be a constant and never failing clue. . . . Thomas Battey put the key into my hand which unlocked many doors, and he helped me pass from a child's religion to that of a robust, developing youth, and enabled me to cross this important bridge without any wreckage of faith. (Pp. 137-39.)

XXV

HOWARD ATWOOD KELLY

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Howard Atwood Kelly was born in Camden, New Jersey, in 1858. During the Civil War, while his father was serving in the Union army, the family lived with Howard's grandparents near Chester, Pennsylvania. Returning to their home in Philadelphia, he attended a private school, the Classical Institute, conducted by John W. Faires. In 1871 he was confirmed in the Episcopal Church of the Epiphany. In 1873 he entered the University of Pennsylvania and after four years received the degree of Bachelor of Arts. He remained to take the medical course.

Too much study affected his health, so that in 1880-81 he had to go West for his health. He spent the year as a cowboy on the O Z Ranch in Elbert County, Colorado.

Having returned and received his degree of Doctor of Medicine, he began to practice in Kensington, the mill district of Philadelphia. Here he spent eight years ministering to the needs of the millworkers, both physically and spiritually. His sister, now Mrs. Bradford, soon gave up her downtown home, and settled in Kensington near him, establishing a Christian social center which has become famous as the Lighthouse.

In 1888 he was appointed assistant professor in his alma mater. The following year he was invited to become professor of surgery at the newly established medical school in Johns Hopkins. This proved to be his life work. He served as a professor for thirty years with

constantly growing influence and recognition the world over. He is now (1926) professor emeritus.

Along with his professional work he has always devoted time to Christian work, establishing classes for the training of Bible teachers in Sunday schools.

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Like most boys, I owe my real start in life to my mother, still living [1925] who began to teach me the Bible, while I stood at her knee, as soon as I could dimly grasp the simple words and before I could read. How well I recall measuring out the verses of the second chapter of Matthew with deliberate childish intonation, "Now — when — Jesus — was — born — in — Bethlehem — of — Judea — in — the — days — of — Herod — the — King — behold — there — came — wise — men — from — the — East," and so on. My first of a long series of Biblical puzzles was the command of John the Baptist to the Pharisees to "bring forth fruits meet for repentance"; I could not figure out how fruits could be meat! (*A Scientific Man and the Bible* by Howard A. Kelly, M.D., p. 14.)

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Commingled with a natural, healthy school life and the temptations and fights common to boys of all ages, I was ever conscious of the call to yield life more faithfully to higher things, and here I began, in the fifth Latin class of Dr. Faires' school in 1869, the lifelong habit of carrying a New Testament or some portion of Scripture in my pocket. I venture to commend this as a good practice for all boys. A portion of the Bible on one's person constitutes a sort of badge of membership or a profession, a safeguard in fact in temptation, and affords opportunity for storing up bits of Scripture in memory and so of realizing the promise implied in "Thy word have I hid in my heart, that I might not sin against Thee," as well as cleansing the young man's way. A habit formed later was that of writing out a verse of Scripture on a piece

of paper in the morning and tucking it into the vest pocket to be taken out for occasional meditation. . . . (*Ibid.*, p. 17.)

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The attempt to cultivate both medicine and science proved too much for the frail flesh, so I had to go West for the year 1880-81 as a cowboy on the plains of Colorado, on the O Z Ranch in Elbert County, to win back my ability to sleep. Riding on a broncho, and with flapping saddle bags carrying my drugs, I had a most valuable experience on the ranch, coupled with some months in the mines of Grizzly Gulch, at the head of the Chalk Creek Canyon some eight thousand feet in elevation. A half blind man named French and I drove a good herd of cattle up the Ute Pass, around Pike's Peak, and across the South Park, to be slaughtered for the miners. While batching part of the time in Colorado Springs I entered the Postal Service (not by any official appointment) and carried the United States route pony mail when the regular carrier was sick,—from Colorado Springs up to the Divide and back. (P. 22.)

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In the midst of the cold and lonely winter far out on the plain I had a never-to-be-forgotten experience one night during one of Colorado's three-day blizzards while I was bedfast with snowblindness from the glare of the sun on the snow striking the unprotected eyes; it was in the home of William Bates the postmaster at O Z. I think that one can hardly speak of a matter so profoundly personal and sacred without considerable reluctance, but I could not well pen even an outline of a spiritual autobiography and not refer to this chief event in my life. There came as I sat propped up in my bed an overwhelming sense of a great light in the room and of the certainty of the near presence of God, lasting perhaps a few minutes and fading away, leaving a realization and a conviction never afterward to be questioned in all the vicissitudes of life whatever they might be, a certainty above and beyond the processes of human reasoning. I avoid speaking of a "vision" as too threadbare and as savoring of some

degree of enthusiasm (in the old sense) and of unreality. I add with shame that this has not had the transforming effect upon my life which it ought to have had. (P. 23.)

196

Hospital experience [at the Episcopal Hospital in Kensington] drew me into intimate touch with the problems of suffering humanity and revealed the priceless gratitude of the poor when treated with affectionate consideration; this was the final touch to convert all my interests to my profession, no longer merely a means of livelihood but a shining path of service replete with spiritual rewards. I owe to the poor and to the mill workers of Kensington and all others since, who have trusted me so unreservedly through life, the rich rewards of joy and satisfaction the practice of surgery has brought me these past forty-three years. (P. 25.)

197

As I looked about me for a weapon [to meet the attack of people who tried to cast doubt on the authority of the Bible] grace guided my hand to the only effective one, the living Word. Like Pilgrim of old, when beaten down by Appolyon and at his wits' end, his fingers clutched "the sword of the spirit" and the victor was vanquished; so weapon in hand, I laid lustily about me and the arch enemy soon melted into his own limbo. The effort was crude, but it was effectual; I opened a Concordance and looked up "word," to see what the Bible claimed for itself and to test it out. Manifestly everywhere it claimed in all its parts to be the very literal Word of God to men, and so I accepted it and so I applied it. The result was that difficulties began to vanish and supernal harmonies came in to sweep the chords. Tested in this way the Bible worked, and from that day on I became as a Christian philosopher a member of a great school of pragmatists, for pragmatism defines practicability as the supreme test of any doctrine; it only asks, Does it work well? I am thankful that my emancipation took place in this wise through the Word itself, and that I only became more familiar at a later

date with the notable works of the archeologists and with the papyri of the Fayum Desert and Oxyrhyncus. (P. 32.)

198

Universal sin in the world, everywhere felt and in one way or another recognized, has clearly placed a vast gulf between God and man. And yet knowing that God alone can satisfy our heart hunger, how various and futile have been the vain efforts to bridge the infinite distance. Among the heathen, sacrifices have ever been the common way of approach to an offended deity, in all races and in all ages, with the idea of appeasing wrath. But no such perversion is found in the Bible.

Elihu, friend of Job, knowing more of God, utters his lonely cry, "Teach us what we shall say unto Him; for we cannot order our speech by reason of darkness." David cries with confidence born of personal experience with God, "Teach me thy way, O Lord, and lead me in a plain path." And lastly, when the darkness breaks and the Sun of Righteousness arises, Jesus declares, "I am the light of the world" and "I am the way, the truth, and the life," and "If any man thirst let him come unto me and drink."

And all who have come to him bear witness to these truths and ask for no other waters to assuage thirsty souls.

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Its very paradoxes convince me that the Bible is the Word of God, for although they are often abundantly illustrated in our Father's other book of nature, they are clearly opposed to the wisdom by which men of the world regulate their lives. A Christian, however, notes them daily, rejoices in them, and continually discovers new ones for his guidance.

To scatter is to increase.

To withhold is to court poverty.

Believing is seeing.

He who would gain his life must lose it.

The chiefest honor is not to serve self but others.

I yield up my liberty in order that I may be free.

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When I am weak then I am strong.

The richest are often those whom the world declares poor and despises.

The truly blessed are the meek, the poor in spirit, the peacemakers, and those who hunger and thirst after righteousness. (P. 53.)

200

The Bible appeals to me strongly as a physician, because it is such excellent medicine; it has never yet failed to cure a single patient if only he took his prescription honestly. It is in the realm of spiritual therapeutics just what we so long to find for all our bodily ailments, a true panacea, a universal remedy. . . . There is no other cure in the world for sin. (*A Scientific Man and the Bible.*)

XXVI

EDWARD A. BIRGE

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During the years 1908-10 it was the writer's privilege to be a graduate student in the University of Wisconsin. One of the great men of that great institution was Dr. Birge, for many years dean of the College of Letters and Science, and later its president.

Dr. Birge was born in Troy, New York, in 1851. He graduated from Williams College in 1873 and took his degree of doctor of philosophy at Harvard in 1878. In 1879 he became professor of zoölogy in the University of Wisconsin, where he had been teaching several years before. Successively he became dean, acting president, and president of the University. In 1925 he became president emeritus.

Although he distinguished himself in his own special field as a zoölogist, he was an all-round scholar. In December 1908, at the three hundredth anniversary of the birth of the poet John Milton, Dr. Birge delivered an address which showed masterly knowledge and appreciation of the great poet's work.

For forty years Dr. Birge was an active member of the First Congregational Church of Madison. For many years he conducted a Bible class for university students, usually dealing with the life and teachings of Jesus or of St. Paul. He encouraged the students to bring their Greek New Testament in order to study the text in the original. Hundreds of Wisconsin alumni look back upon that Bible class with gratitude.

Letter of a Former Student of Dr. Birge

While I was not fortunate enough to have the necessary background to be able to pursue any of Dean Birge's regular college courses, I eagerly seized the opportunity to hear him discuss the Epistle of St. Paul to the Romans, and that for a threefold reason: first, because I was interested in religious problems; secondly, because I was interested in history; and thirdly, because I had learned to honor that scholarly gentleman, my Dean, who to me was the incarnation of the highest scholastic ideals. Moreover, I could not accept religion according to the recipe of blind faith, nor like Tertullian could I believe "quia absurdum est," but I demanded to understand. I wanted to find a basis to adjust my religious beliefs to the scientific truths, and I felt that no one could be a better guide than Dean Birge. What a great scientist could believe was worthy of my most earnest consideration. As I recall, those Sunday mornings drew me irresistibly to the First Congregational Church, and I look back to them as a pleasant memory and a source of abiding inspiration.—JOHN C. ANDRESSOHN.

From an Open Letter

Madison, Feb. 16, 1922

(1) I was fortunate in deriving my religious training from both my father and my mother. It would be hard to tell which of them had the more influence on my life; but it is certain that my father had an influence on my religious thought not only greater than that of any other person, but also greater than that of all other persons combined. He had a singularly religious nature. He lived and walked with God in a higher sense of those words than anyone else that I have known; and, like most such men, his fellowship with the Father expressed itself in faith and in life rather than in talk. I owe it to him that when, as a raw youth, I began to look at the world for myself and to form a working philosophy of life, I did so under the guidance and inspiration of the central

ideas of the Bible. From the first I was taught to look to such truths as that which St. Paul packs into the five words, "All things are of God." I quote this as the shortest expression of a fundamental belief expressed in the Bible over and over again in many ways and in many places, and a truth that is central both in the Old and the New Testaments. The Preacher furnished an equally brief statement in the older revelation, in the words, "God that doeth all."

(2) This truth my father believed—and taught me to believe—not as one of those things that are in the Bible and are therefore to be accepted as true in a vague and general sort of way. On the contrary, he believed it as did the writer of Job, as did the author of the one hundred and fourth psalm; he accepted it as St. Paul believed it and as our Lord taught it, that is, as one of the most fundamental of the working beliefs of religion. So it was for him and therefore for me a central truth for the interpretation of thinking and of life, and it enters into both in many directions and on countless occasions. Let me follow it out along one line only—that of God's relation to the world about us, especially the world of life. That relation offers no difficulty to one who accepts the statements that I have quoted from the Bible and which it repeats in more specific form in scores of places. I cannot quote a tenth of the passages which apply specifically this general truth about the work of God—of whom and through whom and to whom are all things.

(3) If we look to the plant world, St. Paul tells us that we sow a "bare grain" and that God "giveth to each seed a body of its own." Our Lord told us the same truth in a parable when He said that God "clothes the grass of the field."

(4) As to the animal world, I wish I could quote in full the one hundred and fourth psalm, which tells us how God is sending forth His spirit to create each of the inhabitants of the sea from leviathan to the "creeping things innumerable both small and great"; that each of these creatures waits on God for its food, thrives as God maintains it, fails when "God hides His face," dies when God takes away its breath; and as they die God again "renews the face of the earth." This psalm and others like it give us in larger and more general

terms the same teaching which our Lord, according to His custom, gave us by concrete illustrations when He told of God's relation to the feeding of the birds, to the fall of the sparrow, and to the clothing of the flowers. It is the same doctrine that St. Paul sums up in the phrase, "He giveth to all life and breath and all things."

(5) And the Bible deals with man in the same way. "Thine hands," said Job, "have framed me and fashioned me together round about,"—not man in the beginning, nor man in a general way, but me—my body, with its skin and flesh, bone and sinew, in all its organs and tissues, was framed by God's hands, just as my mind came direct from "the breath of the Almighty."

(6) Do I need to quote more in order to show that St. Paul's teaching merely falls into line with that of his predecessors when he tells us that God "giveth all things to all"?

(7) You will not be surprised, then, to have me say that much of the religion discussion about evolution puzzled me, just as it would puzzle any boy whose good fortune it had been to receive an education like mine. For while these critics were deeply concerned to have people believe that there was a direct relation between God and nature in the remote past, they never seemed to think that such a direct relation exists to-day. The writers of the Bible, on the other hand, believed that God is always at work in the world about us in a way as immediate and as direct as possible. They believed that God to-day is doing all things, and their faith in His past working was a result of their vision of His present activity. These preachers of my youth asserted that all religion depends on our believing that "original creation" came directly from God. The Bible tells us that religion depends on our finding God doing all things immediately about us at all times, so that "in Him we live and move and have our being."

(8) Still further, one who believes these words of St. Paul finds it hard to get excited over God's relations to nature in the distant past. If I "live and move and have my being" in God to-day—if—to use present-day terms—my environment, physical and spiritual, is God, if God to-day is giving to me and "to all, life and breath and all things," it does not need

much argument to show that He was the same and did the same at every time and at all times and for all creatures in the past.

(9) So with regard to science. Some of the preachers of my boyhood found science "atheistic" because it tried to tell how things are done in the world. But the Bible tells us not only that God gives "to each seed its own body" but also that "the earth bringeth forth fruit of herself." There is no contradiction in these statements which are only the same thing stated from different points of view. All religion is contained implicitly in the first just as all science is an enlargement of the second. The critics of my youth were much disturbed by statements of the second type and no doubt some people may smell irreligion or worse in it to-day. But no one who believes for himself that he "lives and moves and has his being" in God can be disturbed by this or by any statement of science. He has learned that if he wants to know how God gives a seed its own body he must ask the botanist; if he wants to know how God "sends forth His spirit and creates" any "creeping thing" of the waters he must ask the zoölogist; if he wants to know how God's hands "framed and fashioned" his body he must learn from embryology how "the bones do grow in the womb of her that is with child."

(10) These are all questions of fact and are to be answered from a knowledge of the facts and in no other way; and this is equally true whether they have reference to the present or the past history of life.

(11) I do not write this letter as a full statement of my ideas on either religion or science. But I think that you may fairly learn from it how it has come about that I have taken part both in the religious and the scientific activities of the world in which I have lived, with no thought of conflict or even division between them. I have never found it necessary to justify religion to science or to excuse science to religion. I have accepted both as equally divine revelations, and both as equally wrought into the constitution of the world. I have believed that wisdom and might are God's and I have equally believed that science reveals to us how that might and that wisdom are expressed in the operation of the world. This has

been my faith for the past fifty years or more and I am hardly likely to abandon it now.

(12) Let me add one thing more. The anti-evolutionists of my youth not only called on us to reject evolution in the name of religion; they also called on us to accept their own theory of the origin and progress of life in the world. They asserted that religion was indissolubly connected with this scientific doctrine and that another was irreligious or "atheistic." Does not the history of the church for centuries past clearly teach the unwisdom of this procedure? In the fifteenth century people were told that the doctrine of a round world was "atheistic," and a century or so later the Copernican astronomy was called "atheistic." The same term was applied to geology in the late eighteenth and early nineteenth centuries; and in the late nineteenth century evolution was in like manner called "atheistic." Who to-day looks back with pride upon those earlier attempts to keep back science by the authority of religion? Or was the cause of religion advanced when men were told that the only way to hold their faith in God was to unite their faith with the belief that the earth is flat and that the sun and stars revolve about it? Did such teachings help religion in the past and is there any good reason to think that they do to-day?

(13) The fundamental error of all these people was in making religion depend at all on specific scientific theories, whether right or wrong. For, however correct scientific theories may be to-day they may be changed to-morrow, and will probably be almost unrecognizable a century hence. If, therefore, religion is tied up with any such theory it is likely to be discarded by people when the theory has to be changed. Such an attempted union may not hurt science, and ordinarily it does not; but it is sure to hurt religion.

(14) The central intellectual and spiritual problem of religion is to-day just as St. Paul stated it to the Athenians. He told them that the chief end of man—the purpose for which God made men and gave them their place on earth—was that they should "seek for God" and find Him who "made heaven and earth and all things that are therein" and who "giveth to all life and breath and all things." He told them the way

of seeking—that we should “feel after Him and find Him” who is “not far from every one of us.” And he told them the result of such seeking—that we should know that “in Him we live and move and have our being.”

(15) Now, if St. Paul was right, if God is to be sought for and found in the things that are “not far from every one of us,” then those who urge us rather to look for God’s creative activity in the remote past “do err, not knowing the scriptures nor the power of God.” They are turning the seeker for God from the right track, and putting him on one that is only too likely to lead him away from God.

(16) The harmful effect of such teachings was clearly seen in many of those who used to oppose evolution. They told us that we bear the image of God because of God’s work in the creation of a remote ancestor; but they never thought of telling us that God sent forth his spirit and created in His image you and me and every baby that ever was born. They had to look far back in the history of the world before they could see that the hand of God was at work to frame and fashion man, and they talked like those who had never found the God who is daily and hourly giving to all of us life and breath and all things.

(17) I am sure that we must accept, as basal among our religious beliefs, the teaching of the Bible derived from prophet and poet, from apostle, and from our Lord, that “all things are of God” to-day, that the past came from His hand just as the present is coming, and that our faith in the future is our faith in a present God.

I am,

Very faithfully yours,

E. A. BIRGE.

XXVII

CHARLES W. ELIOT

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President Eliot of Harvard died at the age of ninety-two in August, 1926. He was born in Boston in 1834. He attended the Boston Latin School and Harvard College, receiving his B. A. degree in 1853. The following fall he became tutor in Mathematics and graduate student in chemistry at Harvard. In 1858 he became assistant professor of Mathematics and Chemistry. During the years 1863 to 1865 he was in Europe studying Chemistry and familiarizing himself with educational organization and methods.

In 1869 he was elected president of Harvard at the age of thirty-five. He found Harvard as a college; he made it a university. From a place where there was only teaching he turned it into a place in which there was research as well as teaching, so that the sum of human knowledge might grow.

After forty years of continuous service, he retired in 1909. As president emeritus he was able to devote much time to general problems of education and continue his usefulness to the entire country. For years he was one of America's greatest educators.

Among his books two are of special interest, *The Durable Satisfactions of Life* (1910) and *The Road Toward Peace* (1915).

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Report of an Address by Charles W. Eliot, Sunday Evening, March 26, 1911, Before the Harvard Y. M. C. A. in Phillips Brooks House.

I speak as a layman, a Protestant, and a scientist. Most people go to church either for adoration or propitiation. These motives cannot appeal to a scientific mind. Yet there are good reasons why a man should go to church.

In the first place, it sanctifies human life, especially family life. Without it family life becomes hard and meaningless. Why should a woman endure pain to bear children, or a man spend years in toil to clothe and educate them? Religion furnishes the inspiration for them, for it makes of marriage and parenthood the noblest calling in life.

Second, going to church makes for social efficiency. Business life, with its constantly expanding circle of operations, is dependent upon a sense of faith and obligation between men. Credit is based upon it. Destroy faith among business men, and panics ensue, business operations cease. A man's sense of responsibility to others is greatly strengthened by his religious faith.

Third, going to church holds up higher ideals and thoughts. It relieves the mind of harassing daily cares. It inspires even the humblest man to see his relations to the rest of society in a brighter light. It increases his self respect and inspires him to greater effort.

If Christianity had done nothing more than to sanctify home-ties, and to teach men that God is a Father to every individual and to men of all races,—it would still be the greatest factor in our civilization.

Whatever development our civilization may undergo, it will not dispense with religion. The religion of the future will combine the idea of the Jewish Jehovah, the Christian conception of the All-Father, the physicist's conception of omnipresent, exhaustless energy, and the biologist's conception of a vital force,—into one grand concept of God, "in whom we live and move and have our being."

All these values a man can appropriate to himself most easily when he goes to church.

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Now, I come to the last essential element of education for effectiveness. It is the acquisition of sound moral habits.

There is no acquisition which can be more truly said to be essential to an effective life than this acquisition of sound moral habits. Most young men, whose training for life is long, acquire this moral purpose before they come to college. They acquire it, some in their homes, some in their schools, and some in their churches; but unless a youth has acquired it by the time he is eighteen years of age, he is in a position of danger. He is going out into a broader world where temptations are on every side.

Now, what is to be done, when from such a shelter as this you go out in the world, where temptations assail you? The first rule is—never experiment with any vice. In my own youth I often heard young men express an adventurous desire to try a vice, to try a vicious indulgence. That is always intensely dangerous. Never try any vicious practice; never do harm to a comrade by example or advice; and never have any share in doing harm to a woman.

It is almost impossible to separate morality from religion. You know our public schools have been forced by the very nature of our population, mixed as regards both race and religion, to abolish religious services within the schools. There is, therefore, no systematic or direct moral training in most of the public schools. This is the situation, an almost incomprehensible and wholly deplorable situation; for the schools are the chief hope of the country, as regards the preservation of free institutions, and the uplifting of our extraordinary heterogeneous population. But must we not believe that some way is to be found out of this dangerous condition? Must we not believe that a way will be found to unite again the teaching of essential morality with the teaching of a universal religion?

I was once much instructed by Brigadier General Casey, the man to whom Congress entrusted the building of the Congressional Library for the sum of seven millions of dollars within a specified number of years, and who accomplished this double feat. When the job was almost finished, he needed inscriptions to stand over some allegorical statues which adorned the upper part of the great reading-room. One of those statues represented Religion. He had tried to get satis-

factory inscriptions from various persons, and had failed; and almost at the last moment he asked me if I were willing to provide them. I undertook the work, and shortly sent to General Casey eight inscriptions to stand over the eight statues. One morning General Casey came to the building from his house, called his second in command, Mr. Bernard Greene, who is now Superintendent of the Congressional Library, and said, "President Eliot has sent me these inscriptions for the statues in the reading-room. I like them all except the inscription over the statue of Religion. That is too Christian." Now, General Casey was a Christian. "Too Christian!" I thought it singularly appropriate. It was, "For we being many are one body in Christ, and every one members one of another." That seemed to me to be an accurate description of sound religion in a republic. But it was "too Christian;" and General Casey said to Mr. Greene, "Won't you write a letter to President Eliot, and ask him to provide another inscription for the statue of Religion? I don't feel well to-day; I am going home." In an hour General Casey was dead. Under those circumstances I provided another inscription—Micah's definition of religion, "*What doth the Lord require of thee but to do justly, to love mercy, and to walk humbly with thy God*"; and that is the inscription which stands to-day in that superb room over the statue of Religion.

Can we not have that religion taught in all our schools and colleges? In a democracy the moral lesson which needs to be taught at every turn is, "Do justly." Let the collective force treat the individual justly; let the chief industrial powers treat all their working people justly; let the Government be just. But justice is stern, like Nature. "Love mercy," mercy to fellow-man, mercy to animals, mercy to children. "Walk humbly with thy God." O that we could teach in every school and college of our land daily, hourly, this great lesson of communion with the Great Spirit of Justice, Mercy, and Love. "Walk humbly with thy God." That just describes the right relation of the human being with the Heavenly Father; that is a lesson you ought to learn here. There is no dogma in it; there is no creed in it; it simply declares

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the immanence of a loving Father. It invites to a personal sense of his presence and his love. And let me assure you that there is no sounder principle of education toward an effective and happy life than this, "Walk humbly with thy God." (*The Training for an Effective Life.*)

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Robert A. Milliken is a physicist of the first rank. He was the first man to isolate the electron. After years of teaching in the University of Chicago he resigned in 1920 to become director of the Norman Bridge Laboratory of Physics and Chemistry in the California Institute of Technology. He graduated from Oberlin College in 1891 and got his Ph.D. degree from Columbia University in 1895. He later studied in the universities of Berlin, Goettingen and Dublin.

In 1917 he was Vice President of the National Research Council, and during the World War he served as Lieutenant Colonel of the Signal Corps, U. S. A., being chief of the Science and Research Division of the Corps. He is the author of many textbooks in physics. Milliken and Gale's textbook in physics is widely used in high schools.

He is a member of a Congregational church and has for many years been active in the service and the work of the Church. Following is an extract from his writings.

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From "A Scientist Confesses His Faith"

There can be no conflict between science and religion. This appears at once as soon as one attempts to define for himself what is the place of science and what is the place of religion in human life. The purpose of science is to develop without prejudice or preconception of any kind a knowledge of the facts, the laws, the processes of nature. The even more important task of religion is to develop the conscience, the ideals and the aspirations of mankind.

This definition of science, I think all will agree with. The definition of religion is in essence that embodied in the teachings of Jesus, who unlike many of his followers of narrower vision, did not concern himself with creeds but centered his whole teaching about a life of service and the spread of the spirit of love. It is of course true that the scientific and the religious sides of life often come into contact with each other and mutually support each other. Science without religion may become a curse instead of a blessing to mankind, but science dominated by the spirit of religion is the key to progress and the hope of the future. On the other hand, history has shown that religion without science breeds dogmatism, bigotry, persecution, religious wars, and all the other disasters that have been heaped upon mankind in the name of religion. . . .

Any one who reflects at all believes in one way or another in God. From my point of view, the word atheism is generally used most carelessly, unscientifically, and unintelligently, for it is to me unthinkable that a real atheist should exist at all. I may not, indeed, believe in the conception of deity held by the Congo negro who pounds the tom-tom to drive away the god whose presence and influence he fears; and it is certain also that no modern religious leader believes in the god who has the attributes which Moses, Joshua, and the Judges ascribe to their deity. But it seems to me as obvious as breathing that every man who is sufficiently in his senses to recognize his own inability to comprehend the problem of existence, to understand whence he himself came and whither he is going, must in the very admission of that ignorance and finiteness recognize the existence of a Something, a Power, a Being in whom and because of whom he himself "lives and moves and has his being." That Power, that Something, that Existence, we call God. . . . Primitive man, of course, was not able to think of a god who was very different from himself. His god became angered and had to be appeased, he was jealous and vindictive and moody. But man's conceptions have widened with the process of the suns, and as he has grown up he has slowly been putting away childish things.

There have been two great influences in the history of the world which have made goodness a characteristic of God. The first influence was Jesus of Nazareth; the second has been the growth of modern science. All religions, including Christianity, have impersonated the spirit of evil and the spirit of good. . . . All of us see much in life which tends to make us pessimists. The good does not always prevail. Righteousness does not always triumph. What is the meaning of existence? Are we going anywhere? Is life worth while? Jesus and modern science have both answered that question in the affirmative. Jesus took it as his mission in life to preach the goodness of God. He came in an age which was profoundly ignorant of modern science. He used the terms which were appropriate to his day, the only terms which his audience could have understood, but he saw a God who was caring for every sparrow and who was working out through love a world planned for the happiness and the well-being of all creatures.

Similarly science in bringing to light the fact that this is a world in which things do not happen by caprice but by law, has presented the most powerful motive to man for goodness which has ever been urged upon him. . . . That "whatsoever a man soweth that also shall he reap" is no longer merely a biblical text; it is a truth which has been burned into the consciousness of mankind by the last hundred years of the study of physics, chemistry, and biology. Science not only teaches that God is good, but it furnishes man with the most powerful of motives to fit in with the scheme of goodness which God has provided in nature. It teaches him not only that disease breeds disease, but also, by inference at least, that hate breeds hate, that dishonesty breeds dishonesty, that the wages of sin is death, and on the other hand, that love begets love. It teaches him that the moral laws and the physical laws alike are all laws of nature, and that violation of either of them leads to misery.

Power. This God, being supreme, rules over all material and spiritual things. He establishes and directs so-called natural laws.

There are few human beings who can say with honesty that they have no religion. I sometimes wonder if there are any. A belief in some supreme power seems natural in this dawn of the scientific era. Those who see the results of natural laws, at work but do not see the laws, ascribe them to some power above their own. Those who have discovered and understand a few of the laws are awed at the precision, the wonder, and the wisdom of the instigator of the laws, and they believe.

A few years ago, when science was a bit younger, people became confused because it appeared on the surface that science and religion were in conflict. As a matter of fact, it was only the *teachers* of science and the *teachers* of religion that were in conflict. It was their notions. Science and God cannot be in conflict. Science is truth. God is truth. We may not know the truth wholly, and hence we may not be able to make our ideas of God and our ideas of science coincide.

The way to really know God is to study his laws. The greatest revealers of God in the world to-day are those men who are discovering and teaching his laws. Their findings may not coincide with our pre-conceived religious notions, but if they are facts we will have to change our notions.

It is my personal belief that civilization has reached its present high place because the nations which are leading are Christian nations. The teachings of Jesus Christ contain, in my opinion, all the rules of life necessary to guide us materially and spiritually. The troubles of the world can be traced directly to violations of his teachings. Progress can be traced to following his teachings. He taught us in parables, often hard for us to understand and interpret, but easier as we add to our knowledge. Even with the small accumulation of knowledge since his day, we understand more clearly than ever before how his mind and that of the Supreme God are one. Where our forefathers accepted some of his teaching with faith only, we now accept with faith and knowledge.

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Where we still accept with faith, our children will accept with faith and knowledge. (Charles W. Pugsley, President of the State College of Agriculture and Mechanical Art, Brookings, S. D., writing in *The Leader in Religious Education*, October 1924.)

XXVIII

WILLIAM WILLIAMS KEEN

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W. W. Keen, "Nestor of American surgeons," was born in Philadelphia in 1837. He attended Brown University at Providence, Rhode Island, receiving the degree of Bachelor of Arts in 1858 and of Master of Arts in 1859. He studied medicine at Jefferson Medical College in Philadelphia and received the degree of Doctor of Medicine in 1862. Since that time he has received an honorary doctorate from each of twelve universities in America and Europe.

During the Civil War he was assistant surgeon in the army for three years. In 1866 he began to practice in Philadelphia and to lecture at the Jefferson Medical College. He was professor of surgery there for twenty years. In April 1917 he was made a major in the medical R. C. U. S. Army.

He has been a member of the Board of Trustees of Brown University since 1873. He is the author of numerous works on surgery. Of interest to the general reader are *Early Days of Brown University* and his *Selected Papers and Addresses*.

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The Service of Missions to Science and Society

Our Lord was the first medical missionary, for he went about doing good during all his ministry, and most of his miracles were for the healing of bodily ailments.

That goodness is profitable for the life that now is as well

as for that which is to come was most evident to me in Nellore. Dr. Downie did not need to point out to me that this house was the home of a Christian convert, and that house belonged to an unconverted native, for one look was enough to distinguish them. The former was clean and neat, free from accumulation of filth, showing every evidence of thrift and orderly comfort, while the latter was its unsanitary counterpart. That to-day the greatest physical need of India and Burma is decent sanitation was evident when we smelled the decayed fish diet of the native Burmese, and in India saw hundreds of pilgrims drinking the green scum-covered water of many a temple tank. We also saw hundreds of others standing in the river, waist-deep, drinking the foul water of the Ganges at Benares, while other hundreds at their elbows were washing themselves and their clothing in the river, with decaying bodies of animals floating on the tide, and a large sewer delivering its filth into the same stream less than three hundred feet away. Is not the preaching of cleanliness in such a community as truly missionary work as preaching the gospel? (Presidential address before the American Baptist Missionary Union in 1906.)

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Christian altruism is a new idea to the heathen world. An eye for an eye and a tooth for a tooth, neglect and often abandonment of the suffering and the unfortunate, is the rule of conduct. Service to others for Christ's sake and because every man, being a child of the same Heavenly Father, is a brother, is to them an anomaly. What a deep and lasting impression then must be made upon their minds by the hundreds of orphanages, foundling asylums, homes for infants, leper hospitals, schools for the blind, the deaf, the dumb, opium refuges, homes for widows and orphans, asylums for the insane, carried on by self-sacrificing and devoted men and women who give up their time, their labor, their talents, and often their health, and even their lives in the service of suffering fellow human beings. Whatever the people may think of Christianity as a system of religion, these beautiful, bountiful and unselfish ministries for the sick, the suffering, and the

unfortunate must appeal strongly and constantly to their common humanity. Where has heathenism a similar altruistic roll of honor? (*Selected Papers and Addresses.*)

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The Christian missionary is engaged in a ceaseless endeavor to uplift the nations from the vices which flourish so vigorously on heathen soil,—intemperance, the opium habit, gambling, immorality, polygamy, concubinage, infanticide, and divorce. The same evils exist here, it is true; but here they exist more or less surreptitiously and under protest; there they are open and legal.

In most heathen lands, while the love of father or mother for the children, it may be, is as strong as elsewhere, yet *family life* as we know it scarcely exists in most of heathendom.

The position of woman in the East and in Africa has always excited the sympathy and philanthropic interest of the missionary. She is largely an article of barter and sale, often a slave and never the one companion of her husband, the one mother of his children, his comforter, his counselor, his good angel. That she is entitled to equal property rights, to loyal affection, to an education, has never been dreamed of. Yet exactly this position in the social fabric is what Christian missions claim for her and in many ways are securing for her.

Charles Darwin wrote: "The success of the Tierra del Fuego mission is most wonderful, and shames me, as I had always prophesied failure." (*Ibid.*)

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From a World of Billions

Let us now go back again to the single cell of the fertilized ovum in which the human or animal body always begins. . . . Think for a moment of the enormous powers latent in that single little microscopic primordial cell. Nothing that I know of can for a moment compare with it. If we know its origin we can foretell its development into a horse, a bird, a fish, or a human being. We can foretell that it will show the racial traits of its parents to a greater or less degree, the white skin, the black skin, the yellow skin; the straight hair or the curly hair;

the oblique or the horizontal eye; the racial nose of the Roman, the Greek, the Hebrew, or the Negro; the high cheek-bone of the American Indian. There are marked physical resemblances in many, if not in most cases, even to the features of the parents and the brothers and sisters which in turn may be transmitted to the next generation. Nay, more, in that tiny cell there are contained the forces that make not only for the physical structure and the intellectual characters of his race, but also for those of his nation, and it may be, his particular family. In it are contained *in posse*, and if fertilized and developed, *in esse*, the powers of a Newton, a Shakespeare, a Franklin, an Abraham Lincoln.

Why should the little bud which is to become a human arm develop at exactly the right place and not grow out on the front of the chest or on the back near the spine? Why should the human arm grow to its proper length and then stop, instead of growing far longer as it does in our simian ancestors? Why should the two arms always grow to virtually the same length? Why should the human body grow for about twenty years and then stop growing?

The answer is evident. In that single, primordial cell there existed a force, a law of orderly development which compelled all these phenomena to take place, and to take place at the proper situation, and in the proper sequence; and, when the proper time came, the laws enshrined in that primordial cell said to the lengthening arm and the heightening frame, "Stop," and they stopped.

I confess I stand in awe before such manifestations of power packed, one might say, into such a microscopic space. To me there is no other explanation of such a mighty gift save from an Almighty Giver—the Fountain of Life, the ever blessed God. I bow before Him in reverence and also in gratitude that we live in a world of such wonderful order, instead of a world of blind chance. (*Ibid.*)

a bronze tablet. The inscription closes with the eloquent and thrilling motto, "Duty Stronger than Love of Life." What is the story of which this is the flower and epitome?

On June 12, 1881, the Arctic exploring steamer *Jeannette*, after drifting hopelessly for twenty-two months in the grip of the relentless ice-pack, was crushed by the ice off the bleak coast of Siberia. The leader of the expedition was Lieutenant Commander George W. DeLong. The medical officer was Passed Assistant Surgeon James Markham Ambler. Both were officers in the United States Navy.

On June 17, the officers and crew, thirty-three in all, began their perilous retreat over ice and water and land, dragging three boats and five sleds weighing respectively from 2300 to 6000 pounds. Often they had to traverse thirteen miles to drag the whole outfit one mile. In a gale the cutter in which were DeLong and Ambler with twelve others became separated from the other two boats, and on September 17 reached land with provisions for just six days. Had they only known it, only twenty-five miles away was a village and safety, but alas it was not shown on any map.

Occasionally a little game was obtained, but finally matters grew so desperate that on October 9, when the only food left was two ounces of alcohol per man, two of the party, at Ambler's suggestion, were sent ahead in the forlorn hope of finding succor. On October 22, when these two had become too weak to travel further, a wandering native found and rescued them.

The other twelve crawled steadily on, losing one after another from death by starvation, until on October 30, DeLong, Ambler, and the Chinese cook alone were left alive. These three "struggled along a few hundred yards farther and laid themselves down on the snow for the last time."

On March 23, 1882, Chief Engineer George W. Melville, later an admiral in the United States Navy, who with the whaleboat party had found help, after long searching discovered their bodies frozen by the cruel ice.

The commander, DeLong, had offered Ambler the chance of life by being one of the two sent ahead, but in his pathetic and noble journal he wrote, "I thought my duty required me

with him and the main body for the present."—Duty was indeed stronger than love of life.

Certainly that party never lost its trust in God. While perishing there was divine service. Day by day trembling lips uttered the Creed and the Lord's Prayer. Discipline was maintained. Personal as well as official rights were recognized. The strong helped the weak. There was never even a disregard for the proprieties. They were American gentlemen, members of that corps of the United States Navy which knows not only how to live but how to die. Even the Chinese cook was worthy of equal praise and honor. (*Ibid.*)

XXIX

SOME MISSIONARIES

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VIRGINIA BOYER

Virginia Margaret Boyer was born in Pittsburgh, Pa., February 23, 1889. When she was about four years old, her father died of typhoid fever in Philadelphia, whither he had gone to find work; and within a year her mother, after a lingering illness, also died. Little Virginia, with her brothers, Oliver and John, was cared for at first by an aunt, a widow with two small children of her own, who came and stayed at the Boyer home for a time.

Meantime a Miss Forsythe, a home mission worker in that district, became interested in the family, and brought them to the attention of Mr. and Mrs. Jacob Negley, living in East Liberty. Mr. Negley was president of the East End Trust Company, and founder of the Jacob Negley Mission in the East End. They were members of the Presbyterian Church, and people of fine Christian character.

Mr. and Mrs. Negley took Virginia into their home and treated her as their own daughter. They found a position for Oliver, and John went with his aunt to her home at South Fork.

In the home of the Negleys Virginia spent several happy years. In later days she attributed to "Mamma Negley" her first thought of missionary service, recalling that Mrs. Negley had frequently called her "my little missionary." But these happy days were not long to continue. Mr. Negley's health failed; he went south in search of a better climate, and died there, about three years after Virginia had come to them. Mrs. Negley's health soon after broke down, and knowing she could not keep Virginia, and desiring to be sure she would be

cared for, she took her to the Orphan's Home at Zelienople. Not long afterward Mrs. Negley also died; and Virginia, twice orphaned at the age of nine, was also bereft of her brother Oliver, who enlisted in the Spanish-American War, and was never afterward heard of.

At the Home, Virginia grew in knowledge and in sweetness and earnestness of character. Soon after she entered, the Home was visited by Miss Schade while on furlough, and her message made a deep impression on the little girl. She gave Miss Schade a small Testament, "to take to some little girl in India," and added, "Some day I am coming to India to help you."

The training of the Home was continued in a course at Slippery Rock State Normal School, from which Virginia graduated in 1910 with high honors. After graduation she taught for three years in the schools of the Orphan's Home, and then for two years in the public schools of Zelienople. As a teacher she was successful and greatly beloved.

In 1914 she attended the Summer School for Church Workers at Thiel College, and there made her decision to become a missionary, largely under the influence of Mrs. Cronk. She applied to the Board, passed her physical examination and was accepted. During the spring and summer of 1915 she studied Church History and Theology under the Rev. Dr. G. H. Schnur, pastor of the Lutheran Church in Zelienople. Her intense application at this time was afterward blamed by the doctors for her subsequent breakdown.

She was commissioned by Dr. Brach at Rock Island, Ill., September 3, 1915, and sailed from San Francisco on October 2, reaching Rajahmundry on Sunday, November 22d. That night she wrote in her diary, "It was good to see Miss Schade, and she remembered the Testament I had given her when I was a little girl, and the promise that I would come some day to help her, only she expected me long ago."

She lived in Erie Bungalow, which was not quite completed and was somewhat damp. She took a heavy cold and was unable to throw it off; a cough developed with a persistent throat trouble. She continued to study hard, and at the end of a year passed her first examination in Telugu.

The trouble in her throat continued and grew worse, and in 1917 she wrote from the Guntur Hospital that she had not been able to talk for six weeks, and was forbidden to try to speak except in monosyllables for months to come. Her study of Telugu had to be discontinued, and the inactivity was a great trial to her active spirit.

In 1918 she was sent to the Union Mission Sanitarium at Madanapalle. Here she was not allowed to talk at all, but must write everything on a slate. Some months later she went to Kodaikanal for the hot season, and made considerable improvement. It had been decided to send her home to America, but during the following year she improved so much that she was permitted to stay.

She went back to Kodaikanal the following year, and busied herself at the school for missionaries' children—not teaching, for she was still not allowed to do so, but caring for their rooms and clothing, and helping to make the place as “homey” as possible for the children, who were very dear to her. Here also her sweetness and gentleness endeared her to everyone. The work reminded her of the Zelienople Home, and she enjoyed it greatly, though always haunted by the longing to do the direct missionary work for which she had come to India.

In June 1920, after she had been teaching some of the smaller children for several months, she was asked to remain permanently as a teacher. She left it to the mission workers at Rajahmundry to decide for her, hesitating to give up the chance of doing the work she had come to India to do. The offer from the school was renewed in September, and she wrote to a friend at home:

“I do not want to give up my place in our Mission, or to give up my work among the Indian people on the plains. Is the offer coming as a temptation, or as an opportunity still to live and work in India? If I could feel sure that I could never stand the plains, then I should take this as a great, golden opportunity. But as yet I am not sure, and my heart still turns toward the direct missionary work.”

While still uncertain, feeling stronger at times, and again compelled to spend days at a time in bed, her furlough came due, and she returned to America. She reached Zelienople on

Easter Sunday morning while the Sunday School was in session, and received "a royal welcome." Most of that summer she spent in Zelenople, trying to build up her strength.

An intense disappointment met her when the Board decided they could not send her back to work on the plains. Now her path was clear—she would return to Kodai. She spent that winter at Brenau College, in Gainesville, Georgia, studying for a degree. All the papers and notebooks which record her work there are marked "Excellent." Her health also improved greatly during that southern winter.

In the spring she came north again to visit her friends before sailing for India. One who met her during her furlough writes, "She seemed so much more spiritual than ever before. Our busy western ways had become strange to her." And again, "It is not every face that lights up and shines with a glow that you know is not of earth, when you speak of service for Christ, as Virginia's did."

She sailed from Boston on May 3, 1922, on the "Samaria"; spent ten days in England, and then set sail for India on the steamship "Egypt." Passengers afterward remembered her coming on board with a radiant face, her arms full of flowers for the ship's cabin. Mrs. Sibley, a missionary of the American Board, was her traveling companion.

Twenty-nine hours after setting sail, on the evening of May 21, the "Egypt" was rammed by a French steamer in a dense fog along the coast of France, and sank in twenty minutes. But those few moments were enough to leave a shining memory of Virginia Boyer's heroism.

She went about among the women and children, quieting their panic and helping to get them into the lifeboats. Beside her a man was lifting the women down, and was about to help Miss Boyer, when she noticed a woman with a child in the life-boat who was weeping very bitterly. She said to the man, "Is that your wife?" and he replied that it was.

"Go to her," said Virginia. "I am an orphan, and have no one dependent on me; I am all alone in the world, and can be spared better than you can. Go!" she urged him, "take my place! Give me the happiness of saving that baby from becoming an orphan!"

And among the few who remained on the vessel when it sank a moment later was Virginia Boyer. The people in the lifeboat caught a last glimpse of her through the fog, standing calmly on the slanting deck, her hands folded in prayer.

(Margaret Seebach.)

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DR. J. CHARLES HUMPHREYS

Being captured by Chinese bandits, working among the aboriginal barbarian tribes near the Tibetan border of China, making long and arduous journeys through difficult mountain passes were among the adventures experienced by Dr. J. Charles Humphreys, medical missionary, who has returned to Philadelphia after a long period of service in the Orient.

Dr. Humphreys, a graduate of the Hahnemann Medical College, has returned with his wife and two children. Both children were born in China. He is a member of the faculty of the West China Union University Medical School at Chengtu, in the province of Szechuan, the only source of physicians for this remote and immense province with a population of 80,000,000.

After his graduation from Hahnemann and after a year's internship here, Dr. Humphreys first assignment took him to Shanghai, and from there 1000 miles by steamer up the Yangtse-kiang river, and another two months' trip of a 1000 miles in a house boat pulled by coolies through gorges between cliffs three thousand feet high and against a current of fourteen miles an hour.

His first work was in Mingyuenfu, in the heart of the Lolo country, inhabited by aboriginal and barbaric tribes who are constantly at war with one another.

After several years he took a furlough in order to do special laboratory work at Hahnemann and the University of Pennsylvania. He returned to his old field.

At one time he undertook to take two girls who had got the rabies from dogbites to Shanghai for treatment. It was a trip of 2000 miles. On the way they were attacked by bandits, who stole everything the party had, even his surgical instruments. A native escort of the British consul appeared

and fired on the bandits. In the battle which followed, the physician nearly lost his life, and a member of his boat's crew was killed beside him.

After service in Yachow, Dr. Humphreys and his family moved to Chengtu, in Szechu province, within a hundred miles of the Tibetan border. Moving was a hard job. It meant a long trip on the river carrying their household goods on bamboo rafts. They had to pass through a zone in which a revolution was going on. This took several days of anxious watching. When they had past through safely and were feeling thankful for their escape,—they were attacked in the middle of the night by a party of pirates,—notorious cutthroats who were the scourge of the river. Dr. Humphreys argued with them. He told them that he was a man of peace, that as they could see, he carried no weapons, that he was not afraid of them, that he was trying to do good to all men, to heal them from disease, that he served the Prince of Peace. The bandits were so surprised by his attitude that they offered to spare his life but keep his possessions. He argued with them, saying that if he did not have his instruments and medicines, he could not bring relief to the sick. Finally they let his party pass on without any loss, and they decided to lie in wait for a more profitable prey. (News Item, Philadelphia, January 1926.)

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DR. WILFRID GRENFELL

After reading the Scripture lesson, Hebrews XI, he said, "My definition of faith is contained in this verse, 'Now faith is the substance of things hoped for, the evidence of things not seen.' I want to say a word for Jesus Christ and His faith."

Dr. Grenfell goes on to tell that as a young man he studied medicine in London and served as intern in a hospital on the East side of London. Thinking about the physical and mental poverty of thousands of people about him, he was impressed with the thought that only religion could help them. He himself was confronted with Pilate's question, "What shall I do with Jesus which is called the Christ?" He decided to try

Jesus according to His own directions, by doing His commands. He found inward quiet and satisfaction. Dr. Grenfell therefore accepts Jesus at what He claims to be, the Son of God, and the Savior.

Seeing the misery and wickedness of Cheapside convinced him that sin is an awful reality. He also saw that faith in Christ helped degraded, sinful men and women to start life over again in purity and righteousness. It made the drunken sober and industrious, the impure pure, the cowardly courageous.

"If I were to recommend to you a medical remedy that was successful 2000 years ago but is not now, you would laugh at me. But I have used Christianity as a remedy for twenty-five years and found it very successful, therefore I recommend it. I recommend it to you university people who have studied the history and the philosophy of Christianity more than I have,—I recommend it as a potent practical power." (Report of an address delivered at Harvard University in December 1910.)

XXX

JUST FOLKS

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*News Item, Associated Press, Fairmount, West Virginia,
January 16, 1926.*

When things looked darkest for the twenty-one men entombed in an air lock, following an explosion in the Jamison Coal and Coke Company mine here, their uppermost thought was of God, and a greater portion of the eighteen hours they spent in their underground prison was devoted to discussion of the Bible and in prayer.

This was revealed by John H. McNeil, sixty-year-old compressor-engineer, who with Lew Fetty, a foreman, supervised the construction of the baled hay barricade, to protect the little band from the mine gases which were fatal to nineteen of their fellow-workmen.

"Every man was a perfect Christian gentleman during the long ordeal," said McNeil. He explained that although some of the miners could hardly understand what the others said, because of the varied nationalities represented, all seemed to comprehend the situation and united when appeals were made for Divine guidance and aid.

Originally there were twenty-three in the group, but two of them, both negroes, perished in an attempt to dash for the mine shaft soon after the men had taken refuge in the air lock. Before they left, one of the negroes, who was a minister, led in prayer. Afterwards, McNeil served as leader.

"When I was down there in that little dungeon, I expressed the intention of reading the Bible more than ever, if I ever got out. Fetty and some of the others made the same resolution."

McNeil, a robust man, whose coolness and experience are

generally credited as having been the chief means of saving the miners, was said by one of the men to have given his share of the food to younger men who appeared more in need of it. When they were first entombed they apportioned all their lunches equally. They carefully saved the small supply of water, and used none of it until one of the men became faint from the impure air. They gave it to him to restore him.

None of the twenty-one men appeared to have suffered greatly. Almost without exception, when they reached the top of the elevator, they were able to walk to the emergency hospital located nearby. McNeil alone fainted, but he was quickly revived. Then he asked for his pipe and a light. Having these, he walked home.

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Wallace and McClellan

During the spring of 1925 it was the writer's privilege to give a series of lectures at the Lighthouse, a Christian Settlement House in Kensington, a district of Philadelphia, conducted by Mr. and Mrs. R. P. Bradford. Here is the story of two of their converts:

Wallace and McClellan were chums in Scotland. Wallace married; McClellan remained single. Together they came to Philadelphia about thirty years ago and began to work in the textile mills. Both were drinking men, and they drifted into the saloons. Both were likeable, jolly fellows. Wallace was the stronger of the two—capable and intelligent—but gradually he slipped. He served a term in jail. When he came back he grew worse; his wife too began to drink.

They had two fine children. Mrs. Bradford was determined to save these at least, and so she called at their home again and again. One day Wallace met her on the street and told her that he had moved into the tenderloin district and that he was sure she would not care to call on his family now. Mrs. Bradford met his challenge. She went and found the family in great need—the children in rags and barefoot. He was there too.

"Wallace, why don't you pull yourself together and get out of this place?" said she.

"It's no use. I'm done for. I just can't stop," he replied.

"Have you really asked God to help you?" She persuaded him to get down on his knees and together they prayed. An upstairs tenant coming along was surprised to see them. But they kept on praying. When Mrs. Bradford left, she had his promise to be steadfast in prayer and to come to her Bible class the following Sunday.

He came, but he had left his Bible at home. She sent him out for it. He went home and got his Bible. His old pals were lined up along the street and jeered at him. But he bore it. From that day he was a new man. He has never slipped. He owns his own home and he has reared his son and daughter as a Christian should.

Soon after his own conversion Wallace tried to save his old pal. He took him into his own home, in order to save him from the bad companions of the saloon. But he grew only worse. At last Wallace had to send him away, for the sake of his own wife and daughter. Mac dropped out of sight. A few years ago Wallace got word that Mac was in the poor house. He went to look him up and he found him an embittered and diseased wreck, almost blind. He called on him again and again and spoke to him of God's mercy. Finally a change came over McClellan. Wallace, who never misses the New Year's Eve watch service at the Lighthouse, asked Mrs. Bradford whether he might bring his new-found friend to the meeting. She gladly consented. Mrs. Bradford concludes the story: "MacClellan's face was supremely happy. The lines of sin and hatred had faded from his face. When I referred to his blindness, he replied, 'Thank God, I had to become blind in order to see.'"

Mrs. Albertine Zwieg

Mrs. Zwieg was the wife of a farmer. They were married about 1875 and had four children, of whom the youngest was born about 1886. Soon afterward Mrs. Zwieg began to suffer

severely with rheumatism. They went to several doctors in succession. She spent a long time taking treatments in a sanitarium, but without relief. She came back home a cripple. Her hands were so affected that she could not comb her hair; her feet were so helpless that she had to be lifted in and out of bed; all day she sat in a wheel-chair. Such was her condition at the age of thirty. Her husband and her children waiting on her patiently, had to see her grow old in that chair. There she sat for another thirty years.

During all those years she found comfort and occupation in reading the Bible and meditating upon its promises. Her cheerfulness and her humility were touching to see. When people sympathized with her, she would say, "Oh, our Lord suffered much more. I am only a poor sinner. Why shouldn't I bear my cross too? Those whom the Lord loveth, He chastiseth."

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The Prayer of a Dying Mother

A Russian Jewish family was divided by the Great War. Two sons had gone to America in 1910. In 1914 the rest of the family was forced by the Russian government to go to Siberia. After the war, the exiles were permitted to return to their Baltic home. The older sons sent money and arranged to have them all come to America. In the midst of their preparations the mother died. This was her last prayer: "O Lord, I had hoped to see the promised land, but Thou hast willed otherwise. Thy name be praised. O Lord protect my daughters, grant that they may live pure, honorable lives, become faithful wives and happy mothers. Grant that my sons may be men of righteousness."

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A Plain Man to His Children on His Golden Wedding Day

Thus far the Lord hath brought us. Mother and I have worked hard, paid off the debts on our farm, saved something, raised ten children and taught you all how to walk in

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the fear of the Lord. Mother and I have passed through hard times and dark days. When our need was greatest, we were sure to discover that the Lord was nearest, and His help never was wanting. "I have been young and am now old, yet never have I seen the righteous forsaken or his children begging bread." The name of the Lord be praised.

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From a Personal Letter, March 2, 1925, Commenting upon the Death of a Young Mother

"There is one fact which helps her husband and all of us to wonder if perhaps God in His mercy has not allowed poor Ruth to escape terrible suffering and an awful ordeal. She had a growth developing in one breast. The physician feared cancer, and radium was to be tried. I could not wish anyone to live and suffer with that. . . ."

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From a Personal Letter, November 1924, Concerning a Young Man's Recovery from a Serious Illness

"He was very near death. But our prayers, and your prayers, and those of many of our friends, prevailed upon the dear God to spare him to us."

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From a Personal Letter Concerning the Children

"Next month we will see our dear children, if it be the dear Lord's will, which we pray it is."

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Early in 1926 the famous singer Chauncey Olcott was mentioned in the press as having recovered from a serious illness in which the physicians had given up hope for him. He said: "The prayers of my good wife, of the Church, and of many devout people have brought me back to health."

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A young man is dying with consumption after his parents and physicians have done all they could. He faces death bravely, praying the Twenty-third Psalm. The parents seeing all their plans shattered suffer much, but are comforted by the thought: "The Lord hath given, the Lord hath taken away; the Name of the Lord be praised."

XXXI

CONCLUSION

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A Jewish Layman on Going to Church

In my opinion nothing is so much needed in the current world as religion. By religion I mean something more than the mere study of ethical doctrines. Ethics may be quite as secular a study as Geometry or Physics, and a man may practice ethics without being a religionist. But religion makes a spiritual man; it makes a finer soul; it ennobles life and gives it a purpose and a proper perspective. It teaches that back of the material world which we see and hear, back of all our sensory impressions, back of ions, and atoms, and molecules, back of the little speck of dust upon which we revolve about the sun, back of planets and stars and nebulæ, back of space and time, whether absolute or relative, there is another universe, mysterious, intangible, invisible, immaterial, inconceivable, a power of causation, a spirit which we call God. It teaches that if this world sprang or evolved out of nothing by a sequence of natural phenomena, if there is nothing but space and matter, if death is merely a chemical change from the animate to the inanimate, if there is no power which is outside of our existence and which shapes and controls it, life is not worth the living; its joy, its tang, its mystery is gone; it becomes a hopeless and a futile thing, and man is reduced to a mere pawn of remorseless, inexorable and unintelligent destiny.

The inculcation of a religious spirit is of the highest importance to individual and communal well-being, and the cultivation of religious feeling can proceed for the majority of peo-

ple through communal worship in church or synagogue. It is absurd to believe that the function of the church or synagogue has expired, or that we have arrived at such a stage of development that solitary communion with the Divine is sufficient. In our day, when life is becoming more and more materialistic, when home influences are being weakened resulting in crime and unhappiness, we need the steadying influence of communal worship and prayer. (*Philadelphia Record*, February 28, 1925.)

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A Protestant Layman on Going to Church

It is written of Jesus, "As his custom was, He went into the synagogue on the Sabbath day."

In Watson's *Annals* we read of Washington: "On Sunday mornings at the gate of Christ Church, the appearance of General Washington's coach awaiting the breaking up of the service, never failed in drawing a crowd of persons, eager, when he came forth, for another view of this nobleman of nature."

From the above it will be noted that two of the greatest characters in the world's history realized a value in going to church.

The first value derived from going to church is that of obedience. The commandment says: "Remember the Sabbath day to keep it holy." Luther in his explanation of the commandment says: "We should so fear and love God as not to despise His Word and the preaching of the Gospel, but deem it holy, and willingly hear and learn it."

In the New Testament comparatively little is said on the subject because the Apostles take it for granted that all Christians attend the common worship. So St. Paul lays down many rules for proper behavior at public worship, evidently supposing that every believer was present and did not need any urging. In Hebrews x. 25, however, we have a distinct command. Public worship is indeed a divine obligation.

The second value is confession. By church attendance we testify to our faith in Jesus Christ; by non-attendance we

deny Him, prove our lack of faith; cut ourselves off from the communion of saints.

The third value is the satisfaction of our need. The gospel we hear preached is not a lifeless thing, but it is "the power of God unto salvation to everyone that believeth." The sacraments that are administered are not empty symbols, but real vehicles of grace.

The fourth value is the opportunity to express our gratitude. In gratitude to God, who sent His only begotten Son into the world to be our Savior—in gratitude to the Son who suffered on the cross for us—in gratitude to the Holy Spirit, who daily calls us through the Gospel, enlightens us with His gifts, sanctifies us and preserves us in the true faith—we should assemble ourselves together to render praise and thanksgiving.

The fifth value is the opportunity to show our love. The true disciple desires nothing more than to be with his Master, to sit at His feet, and to feel His presence near, even though His form appear not to mortal eyes. It is here in the assembly of the faithful that his longing can be satisfied. For though Christ dwelleth not in temples built with hands, still we have His solemn promise that in a special sense He is present here. The more we love God, the more earnestly will we seek and love the habitation of His house and the place where His honor dwelleth, and the more eagerly will we sing with the psalmist, "I was glad when they said unto me, let us go unto the house of the Lord."

The sixth value is a practical value. In God's house we have our spiritual batteries re-charged; receive instruction for our daily work, conversation, and business; inspiration and strength to attack anew the world, the flesh, and the devil; and courage to continue the battle of life. (*Ibid.*)

A Prayer

We reverently acknowledge that Thou art the Lord our God and the God of our Fathers forevermore. Thou art our strength, the support of our life and the shield of our salva-

tion. From generation to generation will we render thanks unto Thee and relate Thy praise, for our lives are ever in Thine Hand and our souls always dependent upon Thy care. For Thy miraculous Providence which we daily experience, for Thy wonders, for Thy goodness which is exercised over us at all times, we thank Thee. Thou art good, for Thy mercies never fail; Thou art merciful, for Thy loving kindnesses are without end. Wherefore we put our trust in Thee.

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Religious Unity

We must discriminate between the primary and secondary things in contemporary Christianity. Christianity, as it has come down to us across the centuries, has become a complicated matter with its organization, creeds, and rituals, and we cannot say to ourselves too often that it did not begin that way; that it was very simple when it first began; that these elements,—namely, organizations, creeds, rituals,—are secondary, once, twice, or thrice removed from life; that the origin and vitality of Christianity are not in them, but in that one primary element that is always at the heart of any true religion,—the individual soul's immediate, first-hand, personal experience of the grace of God in Christ.

Consider with us for a moment how simple Christianity was when it began. It was just a group of men keeping fellowship with Jesus and learning how to live. That was all. They had no creeds to recite when they met together; what they believed was still an unstereotyped passion in their hearts. They had no elaborate sacraments to symbolize their faith, and even the Lord's Supper was an informal use of bread and wine, the common elements of their daily meal. And they had no organization to join; they never dreamed that the Christian Gospel was ever to build a church outside the synagogue. That was Christianity in the beginning—a group of people keeping fellowship with Jesus and learning how to live.

Then the Master went away and the tremendous forces of human life and history laid hold on that little movement which so vitally He had begun. They began building churches. They

had to build them; they could not help it. Just as the Wesleyans had to get out of the Anglican Church, not because they wanted to, but because the Anglicans would not keep them, so the Christians had to get out of the synagogues.

And they began building creeds. They had to. Every one of those first Christian creeds was written in sheer self-defense. And then they drew up rituals. They had to. You cannot keep any spiritual thing in human life, even the spirit of courtesy, as a disembodied spirit. We ritualize it. We bow, we take off our hats, we shake hands, we rise when a lady enters,—we have a thousand ways of expressing politeness in a ritual. Neither could you have kept so deep and beautiful a thing as the Christian life without such expression.

So historic Christianity grew as we have seen it, vast and complicated, organized, creedalized, ritualized. And ever as it grew, the danger of second-hand religion grew, for there were multitudes of people who joined these organizations, recited these creeds, observed these rituals, took all the secondary and derived elements of Christianity, but that *one* vital thing which all of this was meant in the first place to express,—that was often forgotten: keeping fellowship with Jesus and learning how to live. That is the vital thing that is vital to Christianity; the rest is secondary. But how often this has been smothered in its own expressions.

What is Christianity? Is it the Nicene Creed? That is a great creed. But it is not Christianity. What is Christianity? Is it the Catholic Church, or the Episcopal Church, or the Baptist or Presbyterian Church? No. These are important. They have made great contributions, but they are secondary. They are not Christianity. What is Christianity? Is it Baptism or the Lord's Supper? They are very beautiful to us who know them, but they are not Christianity.

What is Christianity? Christianity is the spirit and quality of life that is breathed into people from fellowship with Jesus, and the people in whom it is you will find among all creeds and churches. Father Damien, the Catholic, going out to help the lepers because they are the sons of God,—that is Christianity. George Fox, the Quaker, proving the reality of the inner light that God had given him, by the radiance of

his living,—that is Christianity. The Protestant missionary, murdered by the Boxers in China, sending back word to his ten-year-old son that when grown he should go out to China to tell the people who had killed his father about the love of God,—that is Christianity.

And the folks whom we have known, through whom God hath shined marvelously to make life beautiful,—our fathers, and mothers, and friends,—they are Christianity. And, my friends, when you are all through discussing what the Church needs, this is what the Church needs most of all: more real Christians, to whom Christianity means keeping fellowship with Jesus and learning how to live. (*The Churchman*, June 13, 1925.

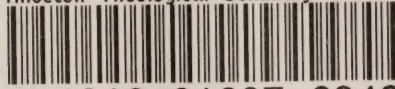
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I John iv. 12: "No man hath seen God at any time, If we love one another, God dwelleth in us, and His love is perfected in us."

I John iv. 20: "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

Romans xiii. 10: "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law."

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